

Zion's Herald.

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The Collapse of Reading.

The Reading collapse in Wall St. on the 17th inst.—quite as sudden and striking as the agglutination of several railroad systems a year ago under the name of the "Reading Coal Combine"—forms the event of the week. The Philadelphia & Reading Railroad Company was chartered as early as 1833, with a line of sixty miles. Its lines by purchase and lease were gradually extended, and extensive coal fields were acquired, until the Reading became one of the largest coal carriers in the country, so that in 1880 the stock rose to 61 5/8. Strangely the same year the company failed to meet its obligations and was placed in charge of receivers. The stock fell to 17 1/4. In 1883, when the receivership was dissolved, the stock had gone up to 55 1/4, when in June, 1884, another receiver was appointed. Drexel, Morgan & Co. were induced to undertake a re-organization, and in 1888 the road was restored to its owners with the stock at 67 1/8. In 1890, Alex. A. McLeod became president. His policy was annexation. The New Jersey Central and Lehigh Valley roads came under the control by lease a year ago. Great things were expected from the union, giving a monopoly in the coal traffic. Meantime an alliance was formed with the Boston & Maine, and control of the New York & New England was sought and nearly secured. McLeod already posed as the Napoleon of finance. On the 17th the young Reading bull entered that great abattoir, the New York Stock Exchange, where there has been so much slaughtering in cold blood, confident and defiant, when he was met by several masked bears who reduced him to fragments. Early in the day the liquidation in the pool of Reading railroad shares began and continued until Monday. So many shares were thrown on the market as to create a panic—390,630 shares on Friday, 514,110 on Saturday, and 958,030 on Monday. The price went down 12 points on Friday—or from 48 5/8 to 36 5/8—and 7 more on Saturday, and on Monday it dropped to 29. In three days \$90,000,000 of value had dissolved in thin air. Amid the panic in New York intelligence came that the affairs of the corporation had been placed in charge of receivers. The receivers named by Judge Dallas were Alex. A. McLeod, the secretary of Reading, Edward Paxson and E. P. Wilbur. No one yet knows who slaughtered Reading, but it is safe to surmise that the consolidated New Haven and the Vanderbilt roads had a hand in the game. Just what effect this is to have on the New England roads is not yet clear. It is significant that President Parsons, of the New York & New England, has resigned.

The Populist Imbroglio.

The Gunn case in the Kansas Supreme Court really disposes of the bogus Populist House. Gunn was summoned as a witness before the Republican House, and refused to attend. He was accordingly arrested for contempt of authority and thrown into prison at Topeka. The application for a writ of habeas corpus was rejected by the Supreme Court. The finding of the court could be based only on the recognized legitimacy of the Republican House against which the appeal was made. Though a subsidiary action, the case is considered a virtual settlement of the dispute. The Populists exhibit their first spark of good sense in coming to the conclusion to obey the order of the court and give up the game. It will be a piece of good fortune if they do not try another, for there has been nothing in our politics more shameful, since the Democratic attempt to steal the Maine Legislature.

The Treaty.

As it looks now, Hawaii must wait. The refusal of the Senate to go into executive session on Saturday was accepted as conclusive evidence that the treaty would go over to the next Congress. There are some changes thought desirable in the document, for which there is now no time. At the same time the Republicans in the Senate do not accept the doctrine of the Springer House resolution that the concurrence of the House is indispensable to the legitimacy of any annexation of territory. The delay is not occasioned by want of power, but for want of time in this Congress to mature the measure.

Welsh Disestablishment.

The Liberal party in England is in favor of disestablishment, but the leaders are wise enough to move, in a matter so delicate, with great caution. They do not attempt too much at once. The Irish establishment went down some years ago, and a similar fate awaits that of Wales. In the late canvass disestablishment in the principality was clearly proposed and the leaders in the House of Commons seem ready to redeem their pledge to the British public. On the 23d Mr. Asquith, the home secretary and the brilliant blind leader under Gladstone, brought in a bill suspending the creation of new interests in churches in Wales. This negative measure is preparatory to the more sweeping one of total disestablishment. Hardly a fourth of the people in Wales belong to the State church,

and of the thirty-four members from Wales, thirty-one are pledged to support measures to disestablish the church. Sir Gorst's motion to reject the bill was supported by Lord Randolph Churchill, but the House passed the bill to a first reading, 301 to 245.

The Catholic Chautauqua.

The choice of American methods of religious and semi-religious work by the Catholic leaders marks the entrance upon a new era in that exotic church. The summer school at New London last year was a new departure, but the result was highly favorable to the continuance of similar gatherings. The committee on organization has been considering the question of a permanent location and awaiting proposals from various sections. The choice finally came between two locations—one an island in the St. Lawrence River, containing 1200 acres, and offered gratuitously by the New York Central railroad, and the other a site near Plattsburg on Lake Champlain. The latter, known as the Armstrong farm of 450 acres, and offered by the citizens of Plattsburg and the Delaware & Hudson River railroad, has been accepted. This estate cost \$36,000, and is finely located for the purpose designed. The school will be organized under a charter granted by the regents of the University of the State of New York, exempting the property from taxation and allowing the association to award diplomas. The whole machinery of the institute is in running order for the ensuing summer.

The Women before the Legislature.

The women of Massachusetts are coming, in increasingly large numbers, to claim rights in the suffrage. In other years they have been before the Legislature to urge the claim, and this year a bill favorable to municipal suffrage of women was brought into the House and ably advocated by Mr. White of Brookline, Mr. Shute of Malden, and Mr. Leonard of Waltham. The day on which it came to a vote, forty or more women were admitted to the floor to hear the closing pleas. But in spite of their courtesy in admitting the ladies, the majority decided adversely to the bill, 97 to 88. The women, however, retain the accustomed closing: "And your petitioners will ever pray."

The Gold Reserve.

The gold reserve, of which we hear much of late, is a fund of \$100,000,000 in gold, accumulated in the United States Treasury for the redemption of outstanding notes. In the act of Jan. 14, 1875, known as the resumption act, it was provided that the Secretary of the Treasury should redeem, in sums and places specified, all outstanding legal tender notes on their presentation. To secure this end, the secretary was authorized to use any surplus in the Treasury, not otherwise appropriated, and to issue bonds. By the act of July 12, 1882, the secretary was authorized to receive gold coin and issue certificates therefor, "provided that the Secretary of the Treasury shall suspend the issue of such gold certificates whenever the amount of gold coin and bullion in the treasury reserved for the redemption of United States notes falls below \$100,000,000." Here was the recognition by Congress of the \$100,000,000 minimum of gold. Until recently the reserve has very much exceeded the minimum limit; and now as the amount settles toward this base line, the question of issuing bonds to protect the gold reserve is again agitated. As to the time and propriety of issuing the bonds, the law leaves the settlement with the Secretary of the Treasury.

Leo XIII's Episcopal Jubilee.

The reigning Pope, like his predecessors, understands the importance, to his following, of spectacular displays. Sunday, Feb. 19, completed fifty years since his ordination as a bishop, and he made it an occasion for the gathering of pilgrims from all lands. The Irish and French pilgrims were conspicuous in the crowd. Large contributions were made to the papal funds. The services in St. Peter's were, of course, magnificent, 60,000 being admitted to standing room, and 40,000 others being turned away for want of room. Though advanced into the eighties, the hale old gentleman received 8,000 pilgrims in one day, and then continued his private labors far into the night.

American Steamers.

For a long while our merchant marine has been in a deplorable condition. Foreign vessels, favored with better insurance rates and government subsidies, have driven our own from the seas. To remedy the evil, our government has adopted a new policy of congressional aid. The "New York," formerly the Inman line, and the "City of Paris," her associate, though of foreign build, are admitted to American registry on condition two other vessels similar to these be built in American shipyards. The raising the American flag by President Harrison on the "New York," very properly inaugurated the new policy. The two ships now registered—both magnificent specimens of marine architecture—are regarded as the first in a long list.

Minor Mention.

We have at length the final instalment of President Cleveland's cabinet and his private secretary. Richard Olney, the Attorney General to be, is a leading member of the Boston bar, and Col. Hilary A. Herbert, for Secretary of the Navy, is a member of the present House from Alabama. Both are competent and reliable men. Henry J. Thayer, a young and accomplished lawyer of Detroit, is to be the President's private secretary. Human virtues are best tested and revealed in adversity. Gov. and Mrs. McKim exhibit the pure gold of character in their misfortunes. The liabilities, on account of Walker's failure, amount to five times what the Governor possesses. He not only assigns in favor of his creditors, his wife also insists on meeting the remainder from her private fortune, even though it will take every penny. The deed is heroic. While the case appeals to general

sympathy, the evidence it affords of incorruptible integrity challenges the admiration of mankind.

Major Powell, the head of the Geological Survey, is a favorite with congressmen, and usually obtains a round \$100,000 for use in his department. Senator Wolcott of Colorado moved to reduce it to \$70,000, but Manderson of Nebraska and Call of Florida came to his relief, and the amendment failed, 18 to 35.

Germany has a new field gun, an enlarged rifle, whose ball carries at once shell, shrapnel and grape. It is by far the most destructive weapon ever used in war.

THE BIBLE AND THE CURRICULUM.

PRESIDENT R. P. RAYMOND.

Many reasons have been given for the introduction of the Bible into the curriculum. Are they cogent? That the Bible is intimately related to several of the more important departments of the collegiate course, cannot be doubted. Its ethical principles are being brought into touch with economic and sociological thought. Professors Clark, of Smith College, and Ely, formerly of Johns Hopkins, illustrate this thought in all their writings. It is intimately related to English literature. Professor Edwards once wrote concerning Hebrew poetry: "It supplies the seeds of thought, the suggestive hints, the little germs, the dim conceptions, the outlines, of some of the sublimest poems to be found in modern literature." And a recent writer finds nearly three hundred references in Tennyson's poetry to the Bible.

It is doubtless by far the most potent and prolific source of the high ideals and rejuvenescent forces which have wrought in the generation of modern civilization. Mr. John Fiske tells us of a final civilization "in which human sympathy shall be all in all, and the spirit of Christ shall reign supreme throughout the length and breadth of the earth." The life-blood of our civilization owes its virtue pulse very largely to the Bible.

These considerations, together with the significance of the Bible in the moral and religious life of the student, make up the staple of the arguments for the introduction of the Bible into the curriculum.

It should not be forgotten that provision is made for the study of the Bible in almost every college. Classes are organized and conducted by the students themselves. Nearly every college has from one to half a dozen professors who either conduct a Bible class in the college itself, or are teachers of Bible classes in the study of the regular Sunday-school lesson. Wesleyan is favored with at least seven men engaged in this work. What more could be asked? It may be further urged that the Bible must be devoutly studied; its truths are spiritually discerned; they may be vitally known only by living them. Can it be made a book for the class-room?

There is certainly force in the above queries. That some good work is done must be conceded. It is also true that the devotional class of the work cannot be emphasized in the class-room. This fact, however, only serves to define the work that can and ought to be done. The fact that the students themselves are asking for it, is significant. They realize that their work is superficial. Neither is it possible for the professors themselves to secure any thoroughgoing study of the Bible. The question at bar is really this: Shall the scholarly men of our time know well the facts of the Bible, in the light of their environment, and feel deeply the relation of the revelation mediated by these facts to the thought of our time? There is no adequate provision at present for the securing of that most desirable end.

The answer to the question, why this work should be undertaken in the systematic way indicated by making it a part of the curriculum, leaves the crucial question still upon our hands. How is it to be done? No detailed answer can be given to this question, for the reason that so much is dependent upon the teacher. This is true in any department of study, and with peculiar difficulties encountered in no other, is equally true in this. The successful professor of the English Bible must be a man of generous impulses and quick sympathy—a man who has interest in men. A photograph might be made to grind out a learned lecture, but a photograph cannot meet and overcome that reticence which shows itself among young men when the subject of religion is broached. And while this study is the study of truth, it is religious truth and concerns every man as no other body of truth in the curriculum. He who cannot surmount this difficulty and put students at ease in the pursuit of Biblical truth, lacks the first essential for success. He must also be a scholar thoroughly equipped in the original languages of the Bible.

It is not assumed that the students themselves will be expected to use these languages in their work, though many of them will have knowledge of the Greek, but the professor must have the unhesitating confidence of his students as to his equipment. His judgment must have weight on a score of questions which must be touched, but cannot be exhaustively discussed. He must be broadly trained along those lines of science, history, and philosophy which are more or less intimately related to the cause of Biblical history and thought. The perspective of Biblical history is not easy to master, and for that mastery the historic sense is indispensable. He must have that literary sense which enables him to discriminate between a syllogism and a poem; must feel with profound conviction that the Bible is the literary medium of a revelation given us by God to teach us how to think about God, what to expect from God, and how to act toward God. He must be

A Teacher and Not a Preacher
in the class-room; must be clearly conscious of the difference between the methods of the pulpit and those of the class-room. The

preacher is a teacher, in a very important sense, but there is no opportunity in his work as a teacher to develop that interchange of thought which is characteristic of the class-room. He is obliged to assume that he carries the assent of his hearers with him. He cannot pause to hear a different view, nor to look at the subject from the hearer's point of view. Moreover, he must, to a greater or less extent, combine in his work the characteristic of the evangelist, and look for immediate results. The teacher, on the contrary, trusts more to time for the hundred-fold expected from his sowing.

Such a study of the Bible will awaken an intense interest in the Bible in its relation to the living questions of the day. It has been, and still is, the case, that the knowledge which many fairly well-educated men have of the Bible is a knowledge that comes from what some one has said or some church has taught. This is good, but it is not the best. It needs to be supplemented by an actual study of the facts of Revelation. Only in this way can the Word of God be made quick and powerful.

In the present state of the case students get most of their ideas in a desultory way and from isolated viewpoints which give only fragmentary conceptions of the Bible. They must learn to appreciate at their real worth the various methods of Bible study. The study of the Scriptures in the light of their historic development has been far too lightly estimated; there is peril now of its exaggeration. But however important the historic method may be, it does not follow that the meaning of a passage of Scripture is to be altogether determined by its place in the historic development. That is a most unscientific inference, which a recent writer makes, when he says that "the rebuke of Nathan, and David's repentance," is so out of keeping with the moral earnestness of David's time, that it must be regarded as of a later date. Are there, then, no episodes, no ethical inculcations, no prophetic hopes, that get beyond the environment of their time?

The analytic method of the higher critic, who claims to be able to show just what part of a given chapter or verse each of several authors has written, has all the credit today it is likely to have. I would not limit this work. The critic must be permitted to work his way through to the end. But when his work is done, the work of synthesis is necessary before we can know what we are to think about God, and how we are to act toward God. From his point of view the individual stones of the temple may be seen, but the stones must be put together before the temple is seen or the voice of the Shekinah heard.

Faith in the supernatural, and in the Bible as the record of God's revelation to men, will be fostered. There is a great deal of confusion in our time with reference to the Bible. That confusion does not favor faith. The higher critic will not deliver us from this confusion by publishing his raw hypotheses. The conservative will not restore faith to the thinking men and peace to the church by calling hard names. There is one way, and only one, and that is by careful study to find the most adequate explanation of the facts. Put a man of accurate scholarship into the chair of the English Bible, a man who has a firm grasp of great principles, a philosopher as well as an exegete, a man of profound faith, an optimist—for such must any man be who believes the Gospel—and he will make literature, history, science and philosophy subservient to his purpose. His students will say with Gullot, "I bow before the mysteries of the Bible."

We need to emphasize the thought that the teachers of our time must be

Trained in Our Time.
If they are to make Scriptural truth current in the dominant thought of our time. The men of scholastic training of the twelfth century would find themselves at sea with our science and philosophy. Tennyson has shown us how poetry may be made to teach the old faith, and Drummond how prolific science is of analogies that illustrate the same faith. Much of the philosophic thinking of the day is favorable to the moral and religious teaching of the Bible. When we remember the part that has been acted by college students in the spread of the truth, this work grows in importance. "It was through the interchange of students between the universities of Oxford and Prague that the teachings of Wyclif passed over into Bohemia and issued in the splendid work of Huss. It was from college students of Florence that Colet, and Erasmus, and More caught somewhat of the spirit of Savonarola, and felt the power of the truths that emerged in the Italian Renaissance, and made them contribute so grandly to the birth of religious liberty in England. It was in the presence of the college students of Germany that Martin Luther nailed his theses to the doors, and burned the papal bull, and lit the watchfire of the Reformation from ten thousand hills. It was from a little circle of Oxford students that God led forth Wesley and Whitefield to shake the mighty pillars of unbelief in the eighteenth century." The missionary movement which sent Alexander Duff to India began among the college students of St. Andrew's in Scotland; the international movement of the College Young Men's Christian Association began in Princeton College. The study of the English Bible is in this line of heroic work. It means access for Biblical truth to the higher thought of our time. Once in the curriculum, the Bible will be studied, interest will grow, methods will improve, faith will be conserved, and the church blessed. What shall be the quality of the service which the thousands of students now in our higher institutions of learning will render to the spread of Biblical truth? A chair of the English Bible

for each of our colleges, with an endowment of \$60,000, would contribute very effectively to the answer to that question.

Wesleyan University, Middletown, Conn.

IN HOLY LANDS.

III.

REV. C. L. GOODRICH.

Baalbek.

BEFORE entering this famous city we stopped to inspect the lonely ruin in the plain called Kibbet Duris, remarkable mainly for its eight beautiful columns, brought here, probably, from some older ruin within the city. A ride of five minutes to the right brought us to the quarries at the base of the mountains from which the great foundations of Baalbek's temples were brought. One colossal stone remains to show the ancient method of quarrying. It is free on all sides, but attached to the ledge at the bottom. It would probably have been separated by driving wooden wedges into holes drilled underneath. Water was then poured upon the wedges, and the expansion of the wood was sufficient to separate the rock from the ledge. This colossal block is 71 feet long, 14 feet high, and 13 feet wide. How such a block, weighing perhaps 1,500 tons, was transported a half-mile and raised to its place in the wall, I leave for others to describe.

Riding through the narrow, dirty streets of the city, we came to Ras-el-Ain, a natural fountain and park as beautiful as any I have ever seen. We were to stop over night at the hotel, as our camp had gone across the Bek's to meet us at Zebedan, but we preferred to lunch at this charming spot—a plan which we heartily recommend. A stone bears an inscription referring to a ruined mosque near by, which might with propriety become the inscription upon any modern church: "In the name of the God of pity. This holy mosque was built . . . for the glory of God and the welfare of humanity."

Temple of Venus.

Leaving our horses and luggage at the Victoria Hotel, on whose book of recommendations we saw the names of Bishop Fowler and family, we proceeded with our guide to the Temple of Venus. This is a short distance from the great temples we are to describe, and greatly inferior in size; but it is a perfect gem, and of itself would make any city a place of pilgrimage. It is in the form of a circle, 38 feet in diameter, and is surrounded by a peristyle of six columns, each 26 feet high, nine feet distant from the wall. Its beauty consists mainly of its graceful Corinthian columns, impressive entablature and marvelous frieze. A Greek cross inside a circle shows that it was later used as a church.

The Temple of the Sun.

The name Baalbek means "city of Baal of the plain of Bek's." Since Baal was the sun-god, it became known to the Greeks and Romans as Heliopolis. It was, therefore, fitting that its greatest temple should be to the temple to the Sun, and not to Jupiter as Baalbek would have us believe. This grandest ruin of antiquity might well require a book for its description, but a few lines must suffice. Before you enter the enclosure where the ruins lie, covering a space 900 by 500 feet, you will want to see the great stones which gave the name of Trilithon to the old temple. There are many giant blocks in this foundation, and no man knows who laid them. Phoenician, Egyptian, Greek, Roman, have all told here, but detailed history we have none. Here are six blocks, each 30 feet long and 13 feet thick, and some of them are so perfectly set that you can hardly see the joints; but these are passed with little notice because of the world's wonders which rest upon them. These three stones each measure about 64 1/2 feet, and rest nearly 20 feet above the place where I stood.

After getting a good view of the exterior, you pay your *miqdide* (about eighty cents) and pass through a vaulted passage several hundred feet in length and enter the court which leads to the Pantheon. Here I stood long to feast my eyes upon the majestic ruins in their completeness. I hesitate to give figures lest I make a guide-book letter; but how else can I give any adequate idea of the impressive sight? The six columns which are prominent in all pictures of the ruins are 75 feet high, and bear an entablature of 14 feet, which is one stone. The columns are 7 feet in diameter at the base and 6 feet at the top. The carving throughout is wonderful, and cannot be well described. This great temple, which was probably never completed, covered an area 300 by 240 feet.

The Temple of Jupiter.

A few rods away, is the most beautiful ruin in Syria, and—shall I say it?—in the world! I shall give no figures here, for beauty is not told by the yard-stick. The great portal with its curiously carved lintel and its frieze of vines and acanthus leaves; the goni bearing grivards; the great stone of the arch, shaken from its place by the earthquake of 1759, but still clinging—all this is only at the entrance to the wonderful temple. Inside are the riches of splendid ornamentation. The sacrificial procession, the fluted pilasters, the stately columns, the shell-like niches, the graceful frieze; and ornate capitals, strike the beholder with admiration for those who wrought so well; while around it all is a colonnade where even the ceiling slabs are matchless medallions. I climbed through the dark passages of the walls, once the secret path of designing priests, and from the top of the temple caught a view never to be forgotten: Ruins of the mighty were at my feet, the mud hovels of their helpless children creeping close upon them; the green banks of the Litany reaching out into the desert; and beyond Samaria's snow-capped brow, and on its ample sides rocks of pluck and slate blending with chalk and lime to form the dainty colors

of its cloak. So the sun and I went down, he behind the mountain, and I to my rest.

A Song of Home.

It had been a very hot day on a hard road, and I lay upon my bed for a little while before the evening meal. My thoughts were such as might fill any pastor's heart away from his flock and anxious for their welfare. My eyes were closed. A strain of music floated in at the window, and they were opened; another strain, and I stood in the middle of the floor. Was I dreaming or daff? Neither. Now I heard it plainly, sung by children's voices, in good English, to the tune of Old Hundred: "Praise God from whom all blessings flow!" "Is there any one in Baalbek who praises God?" I said, and as soon as possible took my hat to find them. I found that my song had been the closing exercise of the day-school conducted by the British Syrian Mission, founded by Mrs. Bowen Thompson in 1860, and branches of which are in most of the principal towns of Syria. Two very interesting and devoted lady teachers have charge of the work, and they assured me they were the only persons of Baalbek's population of 5,000 who spoke the English language. The hot plain which I had found so hard to cross had been crossed twice that day by one of these English women to carry medicine to a sick Moslem woman. The days of heroes and heroines in mission fields are not yet over. I also found that the Presbyterians have a school here for boys, under a native teacher. The government is hostile to these missions, and does all in its power in secret ways to oppose them.

After a good night's rest, we were early in the saddle. With one last look at the graceful columns of this ancient city, we began the long climb of the Anti-Libanus Mountains, which lie between us and Damascus.

'Ain Mallaqa, Syria.

RELIGIOUS, EDUCATIONAL AND REFORMATORY MOVEMENTS.

ZION'S HERALD aims to keep itself and its constituency abreast of the times. Mrs. and more it proposes to note progress and the new and tentative methods of progress. Julia Ward Howe was not irrelevant when she said: "Our God is marching on." "Marching on" is a sentiment of many Sunday-school hymns. It is in harmony with the sentiment of Jesus when He said that in His person and potentially the kingdom of God was at hand. The signs of the times are to be discerned. What are some of them today?

New Work of the Evangelical Alliance.

Secretary Russell is disappointed by his recent visit to the United States. He found the Evangelical Alliance in a state of stagnation, and is endeavoring to arouse the attention more and more to common social problems, and to the co-operation of all Christians in given territories, to reach the masses.

Lent as Newly Observed.

Lent is observed anew by Roman Catholics and Episcopalians. The Christian year includes about 35 days to which special names are given. Its principal divisions are: Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whit Sunday, and Trinity. The church year always begins with that Sunday which falls nearest to the thirtieth day of November. The day is known as the First Sunday in Advent. Ash-Wednesday is the first day of Lent, and always falls forty-six days before Easter. The sons of the Pilgrims and Puritans, who cannot get rid of their annual Fast Day in the New England States, are voluntarily observing a portion of Lent, in a few instances the whole of it, not by fasting, but by special evangelistic services, akin to those of the Week of Prayer at the beginning of the civil year. They are observing Palm Sunday, Passion Week, and Good Friday, by interdenominational fellowship meetings, observance of the Lord's Supper, Lenten lectures, sermons, etc. The fathers, where they are, in Boston, Chelsea, Pittsfield, Worcester and other cities, denominational (non-Episcopal) and interdenominational services will be held.

The Wards of the Nation.

All the denominational societies for the benefit of the Indians and the colored people unite religion and education in their methods. Of the 250,000 Indians now in the United States, 96,000 are, wholly or in part, in the hands of the Government. They can speak the English language, and 17,000 live in houses. They are not dying out. The Christians have increased 60 per cent. in forty years. Christian work among Indians is slow, owing to their conservatism and jealousy of whites.

Physiological Reformation.

We have been skeptical concerning the physiological cause of intemperance, which is based exclusively upon the theory that intemperance is a disease. Institutions for its cure are multiplying in the vicinity of Boston, and the mails of pastors in New England have been deluged with advertisements that promise the miracles in speed and permanent cures. Nevertheless, some of the testimony certainly deserves the utmost consideration. Henry M. Siles, member of the board of public charities, and of the committee on lunacy of the State of Pennsylvania, of the National Prison Association, of the Pennsylvania Prison Society, etc., says: "We have personal knowledge of many confirmed intemperate who have been restored to a normal condition of health and appetite, with no more desire for liquor, apparently, than existed before they began to drink. It would seem that at last humanity had triumphed over its arch enemy. It is the duty of the State to supply this or any other tested cure to its drunkards."

The Clergy and Politics.

On the day that the Boston Methodist Presbytery Meeting adjourned to the State House to advocate a county system of no-license, Professor J. J. McCook, of Trinity (Protestant Episcopal) College, Hartford, Conn., addressed the Hartford ministers on "Practical Politics: What can the Clergy Do?" The issue is a simple one. The morality of politics is the concern of the clergy as a part of all morality. In the colonial period "no public measure had any chance of success without the clerical support. . . . Political preaching was the order of the day."

Increase or Decrease of Crime.

U. S. Commissioner Harris, of the National Bureau of Education, in its session in Harvard College, on Wednesday last, maintained that crime is decreasing. The census bulletins of the census of 1890 seem to show an increase from 1 in 3,000 of our

(Continued on Page 8.)

NEW ENGLAND
METHODIST BOOK DEPOSITORY.
New Publications.

1. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$ $\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$ $\frac{1}{16} \times \frac{1}{16} = \frac{1}{256}$ $\frac{1}{256} \times \frac{1}{256} = \frac{1}{65536}$

Zion's Herald.

WEDNESDAY, MAR. 1, 1893.

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RED HOT RELIGION.

The prophet Micah, writing of men who are energetic in doing evil, says they do it "with both hands earnestly." Would not this be an admirable motto for such as are striving to oppose the evil? Should there not be as much zeal shown in doing good? Alas! many who claim to be on the side of good, work not at all; and many more are working with but one hand. The other hand they keep lazily in their pocket, or apply it to things which pertain not at all to the kingdom of heaven. Some there are who serve with both hands, who pray as well as pay, who are Christians in the counting-room or the mill as well as in the class-room or the meeting; and these, of course, are an immense improvement on the preceding. But how few there are who do it "earnestly," taking off their coat and rolling up their sleeves in God's cause as if they really meant business, as if the Master were indeed at the door, and as if the success of His work depended on their faithfulness. These are they after God's own heart, who belong to the "Secret Society of the Holy Ghost," for "the secret of the Lord" is theirs.

AN INSUFFICIENT EXCUSE.

A plea is made in certain quarters for the continued misuse of the word "holiness," because so many people do it and it has become a common custom. But we are taught on good authority not to follow a multitude to do evil, and if there be a more excellent way the prevalence of a bad custom is no sufficient reason why it should not be fought against. The word "awful" is very widely used on careless lips in a wholly unwarranted way, but that does not make it any the less our duty to avoid it and protest against it. The habit of eating too fast, or without proper mastication of the food, is exceedingly common, but that in no respect makes it right.

Moreover, the misuse of "holiness" has very largely been brought about and fostered, in the interests of a wrong theory, by the very class of people who now plead its commonness as a reason for its continuance, which reminds us of the man who, having killed both his parents, besought judge and jury to have compassion on the sorrows of a poor orphan.

It is also true that the misuse of the term is far from being as general as those whose interests are bound up in its continuance would fain make out. It is confined to a very small section of the Christian Church. The generally accepted meaning of "holiness" is the one given by Webster's Dictionary—"set apart to the service or worship of God." And whatever pervasions of a term have thoughtlessly or willfully come into vogue, it is always in order to recall the wanderers to plain Scripture usage. The number of passages of Scripture which are continually misunderstood through the abuse of which we complain, is so great that it becomes a matter of no small importance. When Bible words are used, it is certainly not honest to use them in senses other than those which the Bible writers put upon them.

ROAD BUILDING IN PERSONAL LIFE.

There are many recent indications that the American public is getting pretty thoroughly awakened to the great importance of good roads. The demand for them is rapidly growing, and even taking on organization, which is so essential to the success of any movement. People are steadily coming to realize that they suffer an enormous loss of money every year from bad roads—a loss far more than sufficient to pay the interest on the large outlay necessary for the con-

struction of really good highways. Improvement of the highways, especially in the country districts, has become imperative. Competent road-builders should be everywhere employed, and immediate steps taken to put this great co-efficient of national prosperity into satisfactory shape.

But there is a kind of road building in personal life which is even more essential to true success, whether of the individual or of the nation. What are our habits but the roads or paths whereon we move more easily than elsewhere because of the frequency with which they have been traveled before? And who can exaggerate the infinite consequence of making straight paths for our feet?

Perhaps no more thrilling thing has ever been uttered about habit than was said by Dr. Samuel Johnson long ago. It was this: "The diminutive chains of habit are seldom heavy enough to be felt till they are too strong to be broken." This constitutes precisely the chief peril pertaining to habits. They are gathered by unseen degrees, even as the softly-falling, harmless, seeming flakes of snow only need to be continued long enough to paralyze the traffic of a continent and bury vast multitudes. Habit is a force which will work mightily for destruction unless it be made to work toward salvation. It is not enough to avoid the bad; there must be an active promotion of the growth of the good. And while bad habits, like weeds, grow spontaneously, only requiring negligence, good ones are firmly established only through utmost effort.

The formation of good habits is very strikingly paralleled in the formation of good roads. There must be, first, a solid foundation; and no man can safely lay other foundation than that which has been laid by God, even Jesus Christ. Then there must be well-selected materials. Preferably for roads the hardest kind of stone, like granite or basalt, something not brittle, not easily crushed, not affected by water, is selected. Even so let the hard granite of duty, not the soft wood of inclination, be chosen for constructing habits. For something is needed that can resist great pressure. Then when it comes to the laying out of the road of habit, the great thing is straightness. In this sort of engineering we have no need to consider the cost of construction or study how to circumvent obstacles. We have the resources of the Maker of the universe behind us. "This answers all questions, the Lord will provide." Happy they who follow His guidance, turning not aside, at the voice of expediency, into any crooked path. Wise they who have learned that they can implicitly trust His pledged word, and so press steadily on, no matter what conditions confront them.

A SERMON THAT DID THE BUSINESS.

It was the first Sunday morning of the new year, and the shepherd gave out as his text, "Set thine house in order;" and the stranger who had dropped in was about taking his hat to leave, not caring for a dolorous discourse on the nearness of death, when he observed the faces of the men and women, habitually there, lighting in expectation, and concluding that it might not be so dreadful after all, he waited.

"Set the house itself in order," said the shepherd. "Clear the mortgage off from it. Get a title deed for it, instead of the lease of it, if possible. Plant some tree or shrub to beautify its patch of lawn. Make it, not lavishly, but in accordance with true taste and generosity, a lovely place within. When we are gone, the roof that we got over our children's heads, the vines we planted, the pictures we hung, the books we bought, will be speaking our message to them as even we ourselves failed to speak it. And set it in order. Look over and burn up the useless accumulations of papers and old things, saving a few to speak fittingly of the past, but leave no herculean task of destroying these things, then painfully saved because they have been yours, for those that shall remain. Make your will. Post your books. Straighten out your affairs. Do the things that ought to be done, but have been long postponed, so that when the messenger from the King shall arrive on his blessed errand, the house, the estate, the affairs, shall need only a touch or a word. And it will be a blessed errand. Except for a certain natural and healthful shrinking from it, the true deathward outlook, as on a new and larger unfolding of that blessed thing which life is, should be to every rational, discreet and prudent man a joy, a hope, an abounding largess, and this in no morbid, but in an altogether living, healthful and ennobling sense.

"Set, also, your house, in the sense of your household, in order. Love your wife. Set in an aureole of domestic bliss your husband. Spare hard words altogether this year to your children. If reproval shall be necessary, give it only on due consideration, and out of a heart almost bursting with love. Have it such a kind of reproval, reasonable, tender, and loving, that it shall linger as one of the most blessed recollections in the mind of your child. Let there be no frowns, groutiness, reprimand, for them to remember out of your last year with them on earth, if such shall prove. Love your way a hundred fathoms deep into the recesses of their souls. Do something, also, for everybody under the roof. Forget not the servant, the stranger, or even the dead-beat tramp at your kitchen door. Your obligatory will read well, but mourning servants, employees, poor folk, and even tramps, will be a sort of obligatory reading of which no one can skip, and a bill for which at such a line will not be rendered to your executor."

The stranger took his hat. He stole

down the aisle with his eyes flashing, and only the fear of making a sensation hindered him from slamming the door after him. But he slammed the door as he strode down the aisle. He paced his room. He wrote a letter to the shepherd, asking him if he had intended a personal insult and roundly abusing him, and then tore it up. Then he fell to thinking. Strange to say, the sermon had brushed his fur the wrong way at every sentence. Only Friday he had set his dogs on a tramp, and he saw those bloody trousers all night. Monday morning he took the first train home, letting his business wait. He had other business. He kept his own counsel. Those several things mentioned by the shepherd, item by item, he did. Nobody knew how it happened. But that year, whatever we may say of the man, was "converted." Everybody said so; and the next Christmas the shepherd got a cashier's check from an unknown donor, with "\$1,000" in the upper left corner, and with, "From one whom your New Year sermon a year ago has transformed," in the lower right corner. The sermon did the business. And the pews are more and more wanting sermons written—as the Western newspaper claimed it was published—"for the men now on earth."

Death of Rev. Dr. W. S. Stedley.

A telegram from Evanston brings the dreaded intelligence that another of the monumental preachers of the denomination is dead. Dr. Stedley passed away at his home in Evanston, Sunday afternoon, at 4 o'clock. The funeral services occurred on Tuesday at the church in Evanston of which he was pastor, and there was an unusually large attendance of ministers and friends. The expressions of grief were general and very impressive. The burial took place at Detroit on Wednesday.

William Sprague Stedley was born in Boston, May 26, 1823, and graduated from Wesleyan University in the class of 1850. He joined the New England Conference the same year, and was stationed at Malden. From the first his preaching was of a high order, profoundly thoughtful, chaste and eloquent. His superior preaching ability gave him early prominence in the denomination, which he held to the day of his death. For forty-three years the best churches in the denomination have eagerly desired to secure him, and his reputation as an able and attractive preacher has never been dimmed. His success in this respect is unique and remarkable. He was a great favorite with the churches in New England. Twice he served Tremont St., this city, making a very deep and favorable impression upon the church, the congregation, and the city at large. Dr. Stedley was a charming and genial friend and companion. Many and tender are the expressions of affection which have been spoken since the announcement of his death. The intelligence of his decease comes so near to the hour of going to press, that we are unable to do the great preacher, the delightful friend, and the manly character anything like adequate justice.

Boston University.

The annual report of President Warren of Boston University to the trustees, is published in convenient pamphlet form, and contains an interesting and encouraging résumé of "The Origin and Progress" of the institution. The peculiar type and evolution of the University is sketched, and also the inauguration and present status of the several professional schools. It appears that the scope and work of this University, in the attendance of students and in the variety and merit of the work done, is almost without parallel. The very success achieved creates an imperative demand for increased facilities, additional buildings, apparatus and endowments, in order to meet the growing requirements now made upon it. We believe that the hour has fully come in our educational work when, as a settled principle of action, a few of our best institutions should be enlarged and generously strengthened in their mission. The friends of Boston University should now provide the financial resources which will enable it to fulfill its larger mission to the denomination to which it is so dearly called. As President Warren so wisely says, in closing his report: "The history of Boston University thus far calls for devout gratitude. May the thanksgiving of its friends become substantial thank-offerings. And may every like period of its future history be signalized by an equal prosperity."

No License.

The Boston Advertiser, in an excellent editorial, points out the fact that Cambridge has become notable as a "no-license" city. Attention is also called to the fact that three years the saloon has been outlawed there, and that the majority of votes cast against it at the last election was larger than in any previous year. In stating how such a grand result has been reached, the Advertiser has a practical lesson for temperance reformers, which should be seriously considered:—

"The thing done at Cambridge, and can be done elsewhere by making the no-license platform broad enough to afford standing-room for all classes and individuals who agree in the single common object of shutting up and shutting out drink shops. To this the crank, the fanatic, the monomaniac and the bigot must be relegated to the rear. They are well enough as followers, but not as leaders. In Cambridge every spring the judicious managers manage to rally under the no-license banner Protestants and Catholics, Jews and Gentiles, Harvard professors and factory laborers, total abstinence and moderate drinkers. Not only are the votes of all these classes welcomed—and to a large degree obtained—but counsel and there in leadership are sought and had from them all. As Prof. F. P. Feabody will put it one time, saloons are kept out of Cambridge by the same means that are used to keep burglars out of a bank safe, that is to say, a 'combination' lock."

Munificent Giving.

It need not be said that the most interesting and gratifying feature connected with the dedication of the Epworth Church, Cambridge—a report of which will be found on the next page—was the last gift of Mr. Rindge, assuming the balance of the amount still needed in order to cancel all indebtedness upon the property. Not only the church itself, but the Methodist Episcopal Church of New England, and indeed of the entire denomination, is made jubilantly and devoutly grateful to this modest benefactor for such princely giving. In all he has given \$40,000 in order that our denomination may have a suitable church structure in the place where it is most urgently needed. The pastor, Rev. George H. Cheney, who has labored so untiringly, self-sacrificingly and wisely, amidst the vicissitudes of the grateful plaudits of the entire church.

PERSONALS.

—Bishop Andrews and Dr. J. L. Hurlbut favored this office with their presence last week.

—The Western makes its last a Bishop Wiley number. We have read this special issue with unusual interest and profit.

—Dr. S. A. Keen has become associated with Drs. Lowrey and Steele as corresponding editor of the *Devine Life*. This does not interfere with his work as an evangelist.

—Dr. Wm. Davis, of Cincinnati, son-in-law of Bishop Clark, and a brother-in-law of Mrs. John Davis, whose death occurred so recently, died, Feb. 16, of *le grippe*.

—We are very happy to announce that Mrs. Rachel S. Harlow leaves, by will, the sum of \$10,000 for the purpose of building a suitable Methodist church in the town of Windsor, Vt.

—Archdeacon Farrar, writing recently of his mother, says: "She passed her life in the deep valley of poverty, obscurity and trial, but she has left to her only surviving son the recollection of a saint."

—A service in memory of Dr. Stedley will be held at Tremont St. Church next Sunday evening, at which the pastor, Rev. Dr. W. W. Ramsey, and Drs. G. M. Steele and A. McKenna will speak.

—Prof. C. C. Bragdon and wife are now in Palestine, concerning which he will write for our columns. His second letter will be found this week on the family page, where all his contributions will appear.

—President B. P. Raymond's article on our first page entitled "The Bible and the Christian's Life" is most timely and suggestive. His wise and urgent counsel should be heeded by all our institutions of learning.

—Principal R. A. Bishop, who has been so long and successfully connected with the Vermont Conference Seminary at Montpelier, has presented his resignation to the board of trustees to take effect at the end of the school year.

—Rev. C. H. Smith and wife (Lanta Wilson Smith), of Yankton, S. D., have gone to San Jose, Cal., for a two months' vacation, kindly granted by the church on account of the temporary impairment of Dr. Smith's health from rheumatism and diphtheria.

—Rev. Frederick Burrill Graves, our special correspondent in the South, is making a comprehensive study of the land, its people and institutions. The third of his excellent series of letters will be found on the second page.

—Rev. A. J. Gordon, D. D., of the Clarendon St. Baptist Church, has been in this city twenty years, and is now the longest-settled of the evangelical ministers here. We shall soon present, at some length, the work of his church, which will show that he is one of the most successful pastors in this city.

—Miss Mabel A. Quimby, daughter of Rev. E. Quimby, of Exeter, N. H., has gone to Cambridge, Pa., to open a Kinder Garten, under the auspices of the Scranton Free Kindergarten Association. Miss Quimby is a graduate of the Chauncy Hall Training School, and has special qualifications for the work which she has undertaken.

—The Christian Advocate observes that "Dr. J. A. M. Chapman, who has for a long time been one of the university chaplains of the University of Pennsylvania, has retired from the position, and Rev. J. A. Lippincott, pastor of Arch Street Methodist Episcopal Church, has been elected. There are four chaplains, and they serve in rotation a week at a time."

—In response to many inquiries concerning the contributions promised from Dr. Traflet upon "The Men Whom I Have Heard in the Pulpit," upon the Platform, and in Congress," we are gratified to announce that seven articles have already been received, and that the publication of the volume, and we shall commence their publication as soon as the space is available for presenting the series consecutively.

—Rev. J. A. Dixon and two other members of his family took letters from the First Congregational Church, of Brighton, Vt., and were admitted to membership in Grace M. E. Church, Island Pond, Vt., Feb. 19. Mr. Dixon has served as pastor of the Congregational Church in the latter place with good success for the past year. He expects to unite with the Vermont Conference next April, and take work.

—The study of Phillips Brooks by kindred and appreciative souls can only be productive of good. We are happy, therefore, to print on our second page Dr. J. R. Day's discriminating and eloquent tribute, uttered at the funeral of the late Mr. Brooks in New York. In our next issue we shall present an equally interesting and valuable study of the Bishop by Prof. Olin A. Curtis. Dr. Curtis knew Phillips Brooks intimately, having been a member of his Bible class at Trinity Church when a student in the School of Theology of which he is now an honored professor.

—Rarely have we read such grateful, tender and appreciative tributes of affection as devoted friends are penning of the late Mrs. Dr. John Davis, of Cincinnati, who has been so long connected with the Woman's Home Missionary Society, and president since the death of Mrs. Hayes. The editor of the *Pittsburgh Christian Advocate* says:—

"She was a woman of rare excellences of both heart and head. Hers was a devoted and faithful which was not content unless engaged in the noblest cause. A writer whose health was unusually bright intellect, which had been diligently cultivated until she became a very fine, fresh from the Rock, an healthy, and all the while an exceedingly modest woman."

—Mrs. Davis left \$10,000 to Ohio Wesleyan University, and \$1,000 to the W. H. M. Society.

—If our count is accurate, there are in the New England Conference 238 ministers who, under the extension of the time limit, may receive the same appointment for five years. We have been interested to ascertain how many have been disappointed for the full term. We find that there are only ten. This honored list includes Rev. C. W. Wilder, Dedham; Rev. C. S. Rogers, D. D., Harvard St. Church, Cambridge; Rev. G. H. Cheney, Epworth Church, Cambridge; Rev. C. F. Rice, Leominster; Rev. George Stens, First Church, Somerville; Rev. O. W. Hutchinson, Belmont Church, Malden; Rev. F. N. Upham, Reading; Rev. George H. Clarke, Chelmsford; Rev. Wallace MacMillan, Trinity Church, Springfield; Rev. H. W. Klund, Swedish Church, Worcester.

—At the celebration of "Founders' Day" of the C. L. S. C., held at the United States House in this city, last Thursday evening, Mrs. Mary A. Livermore, in her excellent speech, among other delightful things, said:—

"The Bishops in the House of Lords are very different from our Bishops, ladies and gentlemen. I doubt if you will find one of them to correspond with our Grand Bishop. I am a member of the Methodist Woman's Foreign Missionary Society. So that if I had got to go and join the church (a thing I don't want to do, because I don't exactly believe in penning a man up in the Methodist Church, for it is the broadest and freest, and I like it the best, as it is made

up of the people. And so I call Bishop Vincent my Bishop, notwithstanding his one very great defect, which is a disbeliever in woman's suffrage. He is gradually getting over it. He didn't tell me that, but I am authorized to speak for him."

—A letter is received from Bishop Mallon, bishop of the Church of England, in which he says: "We are sailing on the Red Sea. Hope to reach Calcutta tomorrow evening."

BRIEFLETS.

Our churches this week will gladly yield the space which is ordinarily given to intelligence from the various charges, to Epworth Church in this hour of its jubilee.

Twelve young men have come to this country to receive the degree of a course of training from at Mr. Moody's Institute in Chicago, in accordance with his offer during his meetings at Dublin.

An Epworth League has been formed among the Bohemian young people at Blue River, Wis.

We expect to present the "Supernatural Love-feast" in an early number. As the wives of our deceased ministers are also to be heard from, the whole number to testify is so large that we shall probably devote nearly two pages to these very interesting testimonies.

The first Epworth League chapter has been organized in the city of Mexico, and called the "William Butler" chapter.

The Methodist Historical Society of the city of New York desires to be put into communication with other societies of a similar character in the country. It will be considered a favor if the secretaries of these societies will send their addresses to the corresponding secretary, Rev. J. M. Freeman, D. D., 150 Fifth Avenue, New York City.

Wesleyan Methodism is having another spasm of discussion and agitation over the local preacher and what shall be done with him. There are said to be nearly 1,000 local preachers in three districts of London, and little, if anything, is found for the majority of them to do.

Reports are sent us, to which we are giving limited space, of the work of evangelists in several of our churches. We would here say that the publication of such news items does not carry any editorial endorsement of the evangelists named. Of most of the parties mentioned we have no personal knowledge.

Pascal, the great French philosopher, divided mankind into three classes: First, those who serve God, having found Him; second, those seeking Him, not having found Him; third, those who live without seeking Him or having found Him. The first, he said, are reasonable and happy; the second are reasonable and unhappy; the third are fools and unhappy.

The Primitive Methodists of England are this year celebrating their jubilee. The celebration has taken the practical form of a Jubilee Fund, which, it is hoped, will amount to £50,000. This sum will be used for the extension of mission work at home and abroad, the formation of a chapel loan fund, the extension of the college, and the increase of the superannuation fund.

Our old friend and colleague at Lawrence, Rev. O. C. Wallace, now stationed at Toronto, writes a very interesting and instructive letter to the *Watchman* upon "The Annihilation of Canada." He says:—

"It cannot be denied, however, that, taking the country as a whole, annexation sentiment has increased rapidly of late; and whether the number of annexationists is small or large, the influence which tend to increase that number are still working, and with no present signs of weakening."

It is well to recall pretty often, and to ponder much, that pregnant word of Canon Farrar: "There is only one real failure in life possible; and that is not to be true to the best one knows." Archbishop Whately also says something which will do to put beside the above, namely: "I never fail, for my orders are not to conquer but only to fight, and whenever I do conquer also that is so much over and above." To those who adopt these wholesome and noble sentiments there can be no such work as fail. Being true to the best they know, and carrying out daily the orders of their Master, they do all that they planned and wished to do—that is, all that God purposed to do through them.

The interior of Chicago (Presbyterian) puts the matter in a characteristically quaint way, but none too strongly, in the following paragraph:—

"It is noticeable that the congregations whose pastors serve with the pure water of life, fresh from the Rock, are healthy, happy, and bustling; but in those regions where large amounts of philosophical deceptions and soap-bubbles are pitched into the spring, the flocks look unhappy."

An enthusiasm for religion is what is just now most needed on the earth. Other sorts of enthusiasm we have in considerable abundance. But an unquenchable thirst for the improvement of personal character and for doing good is rare; and it is far from popular. A man who exhibits much of it may confidently count on being set down for a fool. Whereas, rightly regarded, all who lack it are fools, or, at least, to put it more mildly, are deficient in the highest wisdom. Some allowance may be made for those who, owing to incurable defects of body or mind, have but a languid interest in anything. But if there be vitality at any point, it ought certainly to be seen in the affairs of the soul.

Dr. Lufford, of the *Richmond Christian Advocate*, truly and wisely says:—

"The workshop of the brain ought never to be visited by company, nor by any person who does not know that touching a single tool, a scrap of paper, causes vexation, delay, and disaster. A writer whose library is 'stratagemized up' is ruined for weeks and needs a month to get things in shape for work. The appearance of disorder to the eyes of the methodical and prim visitor (for his foot beyond the doorway) is perfect order to the person conducting business with books."

It is a mark of callowness to suppose that all the truth is on one side of any question, and that the way to convince an opponent is to insist that he is a fool. Yet we quite often see this attitude assumed. It is always a mistake, in point of tactics as well as in point of truth. Reckless language and extreme statements indicate weakness rather than strength, if not in the cause advocated, at least in the mind of the advocate. Not every one finds out that it is possible to hold one's ground without being dogmatic, and not every one is so hardy as to stand up to the onslaughts of others. The older we get the more deference we learn to pay to the views of those who do not altogether agree with us, and this notwithstanding we are more deeply assured of the essential rightness of the cause we have espoused.

Are we conforming ourselves day by day to those special indications of God's will which He makes to us by His providence? In His Word are given general indications only, and save where there may be on rare occasions particular applications of texts by the direct

action of the Spirit on our mind, we get only principles from the Bible, principles which we have to work out into precepts adapted to our individual need. This being the case, we must learn God's special will for us very largely from the providential events of every day. Each of them, however small, is a message, although it may be a minute one. Each of them is a letter with our address on it. By being very alert to read its meaning we may keep ourselves in constant communion with the Father, do naught that shall displease Him, and make our whole lives sublime.

Hugh Price Hughes clings to a few hard convictions with commendable tenacity. He demands that the Christian be Christlike, and that the mind of Christ shall dominate in politics, business and social life. He writes:—

"Fragmentary Christianity and half-hearted Christianity are so manifestly failed out that nothing will avail hereafter except a return to the intensity and comprehensiveness of St. Paul and St. John. The heaven of Christianity has been fermenting in the heart of English society until it has produced such a conception of the practical scope of the Christian life as our forefathers never imagined. For the first time in the history of this country it is believed and openly asserted that the principles of Jesus Christ must be applied to every phase and aspect of conduct."

A few years ago a capital suggestion was made in regard to railroad traveling which we had hoped before this to see carried into execution. It was to have, as an antidote to the disgusting smoking-car where congregate the drinking, swearing, card-playing portion of the traveling public, a gospel car fitted up with religious singing-books, Bibles, and a cabinet organ. Here the hundreds of Christian men and women who spend many hours each week on the railroad between their homes and business would find congenial company and spiritual refreshment. It would make a worthy beginning and ending to the day. The Christian Endeavor Societies and Epworth Leagues could easily make it go. Why is it not practicable? We believe it is. And we expect to see it yet. Let us have not only holiness on the bells of the horses, but on the iron horses, and salvation in every train.

A Note of Praise.

With heartfelt gratitude and devout thanks giving we acknowledge the receipt of \$2,000 from the general treasurer of the Woman's Home Missionary Society. This amount is sufficient to make the final payment and cancel the indebtedness upon the Immigrants' Home in East Boston, and will enable us to occupy the entire building for our work. We heartily thank all who have so generously aided us in our struggle to pay for this Home. Words and deeds have both been cheering all along the way. The gifts have been from the many, and we pray that blessings fall of richness may be their reward. Early in the spring we shall reft and prepare to rebuild for our work, which increases in interest and constantly widens in influence. Grateful for their past generosity, we ask of our friends a continued interest in our work.

MRS. GAO, W. MANFIELD,
Chairman Immigrants' Home Committee.

Boston Alumni Association Vermont Conference Seminary.

The seventh annual banquet of the Boston Association of the alumni of the Vermont Methodist Seminary was held at the elegant Copsey Square Hotel on the evening of Feb. 22. Besides those in attendance from Boston and its suburbs, alumni and friends of the school came down from New Hampshire and Vermont towns to enjoy the festivities of the occasion and recall the scenes of bygone days. The present condition and future prospects of the school were freely discussed, and there was unanimous opinion that a determined effort should at once be made to discharge all existing obligations, treble its endowment, and place the school abreast of the times in every material equipment. It was also thought that a special professorship of English should be established, with a university graduate in the chair. The following officers were elected: President, Prof. E. C. Morey, of the Roxbury Academy; vice-presidents, Messrs. Miller and Haskell, of Boston, and Miss Adelaide Carlisle, of Nashua; secretary and treasurer, Dr. A. Howard Powers, of the Boston University School of Medicine.

On the same evening of the banquet of the Boston Association of the alumni of the Vermont Methodist Seminary, a similar banquet was held by the Middlesex Association, and the Burlington Association will have its annual spread in the near future. These occasions serve to keep alive old memories and maintain a living interest in this important institution of learning which was never so much needed as today.

Wesleyan Alumni Banquet.

Some sixty of the alumni of this honored institution gathered at the Quincy House, this city, on Monday evening for their annual meeting and banquet. Rev. W. R. Clark, D. D., presided, and Rev. Dr. J. Emory Haynes acted as toastmaster. Rev. C. A. Littlefield reported for the committee that a majority of the alumni had signed approval of the plan submitted to them for a change in the election of officers of the association, and for the adoption of a constitution. Prof. J. B. Row, Rev. F. D. Blake, D. D., Rev. W. R. Newhall, Rev. Dr. G. M. Steele, and Prof. H. G. Mitchell were selected as the committee to attend to this matter and report at the next annual meeting. Officers were elected as follows: President, R. S. Douglass; vice-president, Everett O. Plisk; secretary, H. G. Mitchell; treasurer, Edward H. Mansfield; executive committee, W. B. Herrick and Rev. John Galbraith.

President Raymond, when introduced by Dr. Clark, was received with great applause. He spoke gratifyingly of the condition of the University, exhorted the alumni to keep in close and helpful relation to their Alma Mater, and closed by saying that the chief need of the University is a \$100,000 library fund. Ringing college cheers greeted Prof. Winchester when Dr. Haynes introduced him to speak for the faculty. He said that he wanted to remind his hearers that everything is growing at Wesleyan. Four years ago the faculty numbered 19, today it numbers 29; four years ago there were 218 students, as compared with 271 now, and the courses have increased from 53 to 98. He reiterated what the president had said of the need of a library fund. The Professor looked forward confidently to the time when the college would have 400 students and 50 in the faculty.

Dr. G. M. Steele spoke for the seminaries, paying a high compliment to the successful work done by Principal Newhall at Wilbraham. The new principal made a felicitous inaugural address. A committee, consisting of Dr. G. M. Steele, Principal W. B. Newhall and Rev. W. I. Haven, was appointed to visit the University and report to the alumni upon the condition and needs. It was a very pleasant and profitable gathering.

The Conferences.

(See also Pages 5 and 7.)

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preachers' Meeting was addressed by Dr. Wm. Coburn, of Somerville, on the subject, "Biblical Memorabilia." The great hindrance to the best results of revival work seems to be the lack of knowledge of the Bible. He then proceeded to unfold the plan of his devising by which the Bible may be carried in the memory and fed upon by the soul. The plan is original, unique and practical.

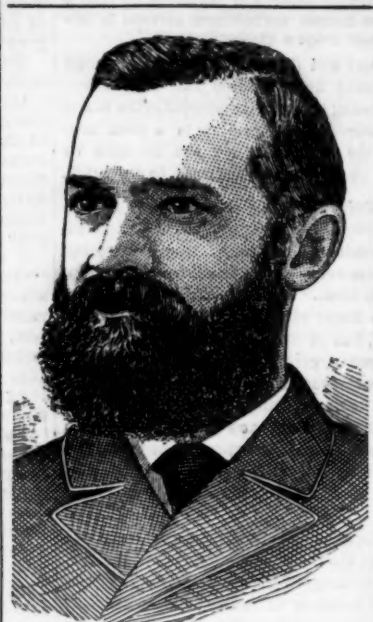
City Point, South Boston.—Crowded houses are greeting Evangelist Weber at this church. Twenty-five were at the altar at the first invitation. A number of heads of families have been converted. The church cannot accommodate the people who come. Rev. W. A. Wood, pastor.

DEDICATION OF EPWORTH CHURCH, CAMBRIDGE.

The dedicatory exercises connected with this magnificent church structure began on Wednesday afternoon, Feb. 22. Notwithstanding the unusual severity of the storm, and the nearly impassable condition of the streets, a good sized congregation assembled. After a few words of introduction and explanation as to the importance of the gathering by the pastor Rev. Geo. H. Cheney, Rev. C. S. Rogers, D. D., pastor of the Harvard Street Church, read a hymn which the choir and congregation sang. Prayer was offered by Rev. D. N. Beach, pastor of the Tremont Street Congregational Church. Rev. Alexander Dight, a former pastor, read selections from the Scriptures. A hymn was then read by Prof. F. G. Peabody, D. D., following which came the sermon by Bishop Edward G. Andrews, from the text John 1:1, 2: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." The Bishop preached a sermon of great simplicity and power upon the mission and work of Christ and the divine credentials which He exhibited.

The pastor then briefly related the story of how the money was raised for the building of the church. He told of the firm conviction which he had on coming to Cambridge that a new church should be erected. This conviction was forcibly brought home by the remark of a prominent member of Shepard Church, who told him, when he first took up the work, that the Methodist denomination had not done its duty in prosecuting its work in Old Cambridge, and that it had been outstripped by other churches. He spoke of the self-sacrifice and hard work which had made the new church possible. There have been 530 subscribers to the fund, and the sum has ranged from one cent to \$49,000. All but a little over \$1,000 of this was contributed by Methodist Church people. This he said is no reproachful spirit, as the other denominations had their work to do, and it could not be expected of them that they should render much assistance. They had indeed been generous in what they had done. Finding, on Tuesday, that the members of Epworth Church could not lead off in any attempt to raise the amount of indebtedness still resting on the church, and it being impossible to dedicate it with any incumbrance

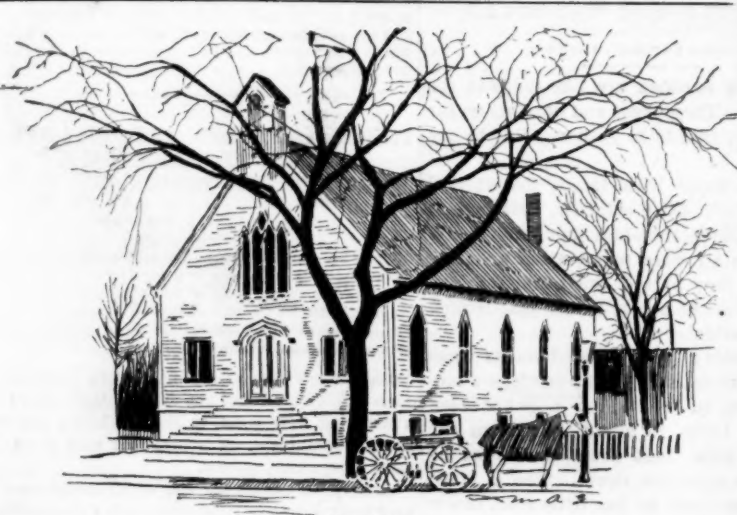
toward this enterprise from the beginning Dr. McKim's began his discourse by expressing, on behalf of the entire community, his regrets that Mr. Cheney was to leave Cambridge so soon after the completion of this beautiful structure, and expressed his hope that in the ordering of Providence he might again be appointed to this pastorate in the future. He referred to Mr. Cheney as a faithful minister, an excellent citizen, a kind



Mr. Frederick H. Rindge.
The Church's Benefactor to the Amount of \$49,000.

and trusted friend. The preacher took his text from Gal. 2:20: "I live, yet not I, but Christ liveth in me." Dr. McKim preached a very able and impressive sermon upon the power of an indwelling Christ.

The new church is built of Southville red granite, with East Longmeadow sandstone trimmings. Its style is early Romanesque, the dimensions being 82 ft. (frontage) x 134 ft. The lofty tower is 110 feet from the ground. The church presents a pleasing variety of roofs and gables, and gives one an idea of stability, durability and massiveness.



The Old North Avenue M. E. Chapel.

upon it, the pastor sat down and telegraphed to Mr. Frederick H. Rindge the situation, and asked him what it was best to do under the circumstances. In response to this telegram he had received that day the following telegram:—

Santa Monica, Cal.

REV. GEO. H. CHENEY: If you still lack funds for the completion of Epworth Church, I will further give within a year, no less than \$10,000, any sum under \$10,000. I have not written you the letter requested, as the dedicatory service will need much time. Instead I will let the telegram add my testimony that Jesus saves.

F. H. RINDGE.

Mr. Cheney proposed that the congregation



Rev. George H. Cheney.
Pastor of Epworth Church.

join him in forwarding to Mr. Rindge the following telegram:—

"The congregation assembled at the Epworth Church dedicatory exercises send you Christian greetings with hearty thanks for your telegram."

By common consent this telegram was sent at the close of the service.

Grateful mention should be made of other generous donors, including George B. Bird, James A. Woolson, O. H. Durrell, H. O. Houghton, Alden Spears, Mrs. Charles W. Pierce, and Col. S. S. Sleeper.

After Mr. Cheney's remarks the board of trustees of the church came forward in front of the pulpit, and through the chairman, Mr. George Bird, presented the church to the presiding elder, Rev. J. W. Lindsay, D. D., who read the declaration from the ritual common to such occasions. The benediction, by Rev. D. H. Eiss, D. D., completed the dedicatory exercises.

The music of the day was rendered by a chorus choir of thirty voices under the direction of F. H. Bloodgood, who accompanied the singing on the organ. Mrs. Elmer B. Wood presided at the piano, as the organ for the church, owing to the failure of the contractor to carry out his agreement, was not in place.

Between the afternoon and evening services the ladies of the society provided a supper in the banquet room in the basement of the church, to which the pastor gave notice at the close of the afternoon service that all would be welcome.

Following the supper, in the evening at 7:30 the dedicatory services were continued, at which the attendance was encouraging. The special feature was the sermon by Rev. Dr. Alexander McKim, while Rev. J. H. Mansfield, D. D., Rev. W. H. Marble, Rev. W. G. Richardson and Rev. G. W. Mansfield took subordinate parts. Mr. Cheney, in introducing the preacher, spoke appreciatively of the kindness which the Shepard Church pastor and leading members had shown

besides those already mentioned, is a handsome \$400 piano from Mr. C. D. Blake. The trustees of the church are Messrs. George Bird, Joseph Miller, Peter McMurray, Alexander Millan, Melville M. Bigelow, Pa. D. Samuel Tufts and Charles A. Legg. The building committee is composed of Messrs. George Bird, chairman; Alexander Millan, treasurer; Charles A. Legg, C. H. Foster and Rev. George H. Cheney, secretary. It is due to the faithful building committee that a word be said in appreciation of the fidelity with which they have done their work. Mr. Bird, Mr. Millan and Mr. Legg have spent much time at the building, and have saved the society much expense by their careful supervision of the work.

SKETCH OF THE PASTOR.

Rev. George H. Cheney was born in Balltown, Warren County, Penn., March 7, 1850. When four years of age his parents moved to Yorkville Centre, N. Y. In the district school of his neighborhood he acquired the rudiments of an education. He attended school three years at the Griffith Institute, Springfield, N. Y., and at Ten Broeck Free Academy, Franklinville, N. Y. He spent a portion of each year teaching and thus acquired the means to enable him to pursue his studies in the school.

For two years Mr. Cheney was principal of the Union Graded school, in Kinsdale, N. Y. Subsequently he occupied the chair of mathematics in the Ives Seminary, N. Y. In 1873 and '74 he was pastor of the M. E. Church in Kinsdale, N. Y. The church edifice was thoroughly remodeled during this pastorate and the membership doubled. One of the appointments of this current a beautiful church was built during his pastorate, and the membership increased more than fourfold. In the fall of 1875 Mr. Cheney entered Boston University School of Theology, where he pursued a thorough course of study. He was graduated from this institution in 1879.

Mr. Cheney was ordained as deacon, April, 1877, by Bishop Foster at Lynn. He was ordained an elder by Bishop Peck at Worcester, April 10, 1879. He joined the New England Conference on probation, April, 1878, and in full membership in 1880. Mr. Cheney's intentions were, after graduation, to return and join the Conference in Western New York, but it was instead called to serve the church at Winchester as pastor, where he lived from 1877 to 1880. From 1880 to 1883 he was pastor of the Broadway Church in Somerville. During his pastorate in Somerville a new church was erected. In 1883 and 1884 he was pastor of the church in Marlboro, in 1885 to 1887, at Chicopee Falls. He was appointed to the present pastorate in April, 1888.

HISTORY OF THE SOCIETY.

Although the Epworth M. E. Church, known up to within a year as the North Avenue M. E. Church, grew out of a meeting held on Nov. 11, 1867, several previous attempts to found a Methodist church had been made before that, but without success. At this meeting of which we speak there were present "Father" A. D. Merrill, S. M. Coffran, J. S. Merrill, Wm. Brant, R. H. Johnson, Wm. Brown, John Jennings and W. S. Bartlett. It was stated that "Father" Merrill and Messrs. Coffran and Bartlett having had the opportunity to buy the old Holmes chapel, had assumed the responsibility of purchasing it for the proposed new society. Their action was sanctioned by this meeting, and a church was organized. A committee was subsequently appointed to solicit subscriptions for the chapel. The movement in behalf of the new church met with favor from the Harvard St. society—the nearest Methodist church—and later the Methodist preachers of Boston and vicinity lent their sanction. At a meeting on Dec. 22, 1867, a committee was appointed to proceed upon the work of preparing the house for occupancy, and it

was completed. The church was dedicated on Feb. 13, 1868, and the first service was held by this church, in which some six or seven persons were converted and the church helped spiritually, while the community was more stirred than for some years past. As a result of these meetings the pastor, Rev. E. S. Hammond, had received 70 on probation and 1 in full connection. Bro. Critchlow and Edwards of the School of Theology, rendered efficient help during the special meetings.

W. H. M. Society.—At the weather on Monday, Feb. 13, was nearly as warm as would be likely to call out a large number of persons to attend a missionary service, yet quite a company of heroic members of the Providence auxiliary gathered in the chapel of Trinity Church for their third quarterly meeting. The afternoon program, following the usual order of business, consisted of solo by Miss Hobbs; a paper on "Our Work in the South" by Miss E. L. Manchester, and a duet by Miss and Mrs. Green. Tea was served at 3:30 p. m., by which time the gathering had been augmented by the addition of a few of "the brave" who came through the flooded streets, rather than because of missionary zeal. In the evening Rev. Richard Povey, of Attleboro, read a paper on "Rough Ways among Rough Peoples," it being reminiscences of his experience in a Pennsylvania mining district during the years of his early ministry. The paper was of thrilling interest, and the ludicrous side of many adventures was cleverly brought out by the speaker. Before and after the paper solos were rendered by Miss Irish and Miss Laura Robinson. The membership of this auxiliary is still increasing, being at present 343.



Mr. George Bird.
Chairman of Building Committee.

was dedicated June 3, 1868. At its organization the society had 30 members. "Father" Merrill was the first pastor, and subsequently Rev. James Mudge, D. D., became his associate. This double pastorate continued for two years, the salary of the position being

\$500, which was divided between the two. At the quarterly conference Feb. 28, 1869, the membership had increased to 53. In 1870 Rev. Samuel Jackson took Mr. Mudge's place, but "Father" Merrill's name continued on the books of the society until 1871, when he moved to Boston Highlands. In 1870 the pastor's salary was raised to \$1,200. In 1872



The New Epworth M. E. Church.

Outing, of Worcester, and the builders Cutting & Bishop. R. Hollings & Co. furnished the gas fixtures; H. C. Hawks & Co. the electric light fixtures; Brock Bros. the carpets; Redding & Baird the stained glass windows; and Bridgman the pews. The beautiful freestone in the work of Mr. A. D. McCann. Among the gifts to the church

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Rev. Piny Wood was appointed pastor and in 1873 Rev. John A. Lansing. The latter left during the same year, being succeeded by Rev. S. L. Boller, D. D. Rev. D. K. Merrill was stationed as preacher in charge in 1874, and he remained two years. An effort was made to pay off the debt on the church during this pastorate, and \$5,390 was pledged, but on condition that the entire sum desired, \$7,000, should be secured. During Mr. Merrill's pastorate, Miss Lettie Campbell, a sister of Mrs. M. J. Johnson and a member of this church, gave her self to missionary work and went to China, where soon afterward she found her grave. In 1876 Rev. Charles Young was pastor, and in 1878 Rev. Alexander Dight was assigned here. The society made a heroic effort during his ministry to raise the church debt, the result being that \$2,500 was lifted, leaving an encumbrance of \$4,500. Rev. A. H. Herriek was pastor in 1881, and Rev. J. W. Barger came in 1882 and remained three years. The debt was reduced during these pastorates some \$2,000. Rev. W. H. Marble, who was assigned to the society in 1885, brought the debt down that year to \$700, and before he left had cleared off the whole amount, Rev. Dr. J. W. Hamilton preaching at a special dedicatory service in March, 1887. Then the first steps were taken in behalf of a new church, the society recognizing that if it was to succeed, a new house of worship must be secured. A committee consisting of Messrs. Alexander Millan, W. H. Wheeler, C. H. Foster, George P. Bemis and R. H. Woodland were appointed to decide upon a location and take general charge of the movement. Some little encouragement was received toward the desired end. It was at this stage of the society's history that the present pastor, Rev. G. H. Cheney, came upon the scene.

THE CONFERENCE.

[Continued from Page 4.]
This new society. On Sunday evening, Feb. 12, four conversions took place. On Feb. 19 the pastor, Rev. E. F. Stedley, received 4 into the church—2 from probation and 2 by letter. The retiring Sunday-school superintendent, Bro. Wm. W. Burgess, was presented by the school with \$25. He had faithfully served as superintendent since the school was organized in 1885. Bro. H. M. Adams has been elected to fill the position. *Pastorate, First Church.*—The pastor, Rev. F. M. Vincent, received, on Feb. 19, 6 into full connection. He reports that the subscription for the new church has reached \$12,000.

Pastorate, Thomson Church.—The pastor, Rev. J. H. Newland, was the preacher selected by the Knights of Pythias of Rhode Island for the 29th anniversary exercises. The services were held in Music Hall, Providence, on Sunday afternoon, Feb. 19, and it was filled by members and friends of the order. The speaker took for his text Prov. 27: 9. His theme was "Friendship." The city papers, which gave lengthy reports of the sermon, spoke of it as being very interesting.

Worcester.—At the fourth quarterly conference, held Feb. 13, the reports from the superintendent and treasurer showed a steadily increasing membership in the Sunday-school and that the finances were in better condition than usual. By a unanimous vote the return of Rev. John Oldham as pastor was requested. A resolution was adopted to the effect that it was expedient to improve the church property.

Westbury.—During the holidays special services were held by this church, in which some six or seven persons were converted and the church helped spiritually, while the community was more stirred than for some years past. As a result of these meetings the pastor, Rev. E. S. Hammond, had received 70 on probation and 1 in full connection. Bro. Critchlow and Edwards of the School of Theology, rendered efficient help during the special meetings.

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New Bedford District.
Sagamore.—The church of this place rejoices in a gracious revival, which has brought some twenty souls to Christ. During the first week the pastor, Rev. M. B. Wilson, secured the efficient aid of Revs. G. W. Rimer and R. J. Kellogg. The following three weeks he was assisted by Rev. W. A. Taylor, of the "Evangelical Association" of Boston. Congregations increased in size as interest and conviction deepened. Backsliders came again to their Father's house. Others for the first time found the joy of a Saviour's love; while others still were made to tremble under God's judgments against their sins. Many young in life were converted, and are clear in their testimony for God. For this "shower of blessing" "in a dry and thirsty land" the pastor and people are devoutly thankful.

The New Bedford District Preachers' Meeting, held at First Church, Taunton, Feb. 20 and 21, will long be remembered. Of the ten brethren whose names were on the program only three were on hand at the time advertised for them to appear. The business which prevailed all day Monday demonstrated these greatly. It was not possible to keep anywhere near the advertised program. Nevertheless, many of the separate items were greatly enjoyed. The session did not begin at 2 p. m. on Monday, as there was no one there to begin. At about 3 o'clock a delegation from Fall River arrived, and a devotional service was held. Both sessions for the afternoon were absent, so that the brethren were requested to report the condition of their charges. These reports were very encouraging. Then the "Sermon-on-Hour," announced for the next morning, was taken up, and R. M. Wilkins read a ser-

mon for criticism. Bro. Wilkins was allowed to read a sermon of his own or to select the sermon elsewhere if he chose. The brethren were called out in class meeting style, "from the least even unto the greatest," and the hour was one of the liveliest and most profitable of the session. Bro. Wilkins put together the fragments as well as he could, and finally announced the name of the author—a prominent preacher of England. At the evening meeting Rev. A. J. Conitas preached a strong sermon from 1 Timothy 4: 16; subject, "The Value of Doctrinal Standards." After the brief sermon Robt. F. Raymond, esq., and Rev. C. H. Rwer discussed the question, "What Influence ought the Quarterly Conference to have in Fixing the Ap-"
[Continued on Page 5.]

Church Register.

HERALD CALENDAR.
Bucksport Dis. Eastern Min. Assn., at Milltown, Annual meeting of the M'All Auxiliary, at Clarendon St. Ch., 2:30 p. m., March 5.
Conference. Place. Time. Bishop.
Y. East, Bucksport, Conn., April 1, Minde.
New York, Terrytown, N. Y., "A. Walden.
New Eng'd, Holyoke, Mass., "A. Goodsell.
Maine, Westbrook, Me., "H. Minde.
N. E. Abney, N. Y., "H. Joyce.
N. E. North, Plymouth, Mass., "H. Goodsell.
Vermont, Barton, Vt., "H. Joyce.
N. Hamp't, Rochester, N. H., "H. Goodsell.
East Maine, Machias, Me., "H. Minde.

Money Letters from Feb. 20 to 27.

Geo. E. Alley, W. F. Berry, H. D. Bourne, W. B. Burdick, Alton Buckmaster, R. F. Hicknell, Dr. A. Burd, J. C. H. Burgess, Miss E. H. Bennett, J. N. Clements, M. Conant, M. A. Clifton, Mrs. E. C. Oddy, L. H. Dorchester, Hattie E. Emerson, John E. F. D. Fidler, H. A. Gold, R. L. Greene, C. W. Gallagher, Miss L. M. Gleason, Mrs. A. W. Groat, Mrs. C. C. Groat, L. G. Horton, H. P. Haylett, Miss A. E. Hawkins, Mrs. H. H. Hartman, Mrs. J. E. K. Jones, Mrs. E. E. Jackson, J. M. King, E. E. Lovejoy, T. L. McConnell, J. N. Marsh, J. Q. Maynard, W. A. Mackey, G. S. Norris, Little N. Wm., M. E. Peabody, A. Palmer, Geo. W. Ricker, Geo. S. Russell, Mrs. M. C. Rockwell, Geo. P. Ross, V. E. Streeter, J. D. Sparks, Mrs. J. C. Sanborn, H. A. Spencer, C. P. Taplin, W. G. Whitte, C. H. Woodman, G. F. Worth, Mrs. C. D. Willcox.

Marriages.

[Marriage Notices over a month old not inserted.]
KNIGHT—BIGGAR.—In Danvers, Feb. 22, by Rev. L. W. Adams, Frank F. Knight and Coraella L. Biggar, both of Danvers.
CALD—AYERS.—In Danvers, Feb. 8, by the same, W. E. Cald and Hattie P. Ayers, both of Danvers.
DOWNER—THOMPSON.—In Bucksport, Me., Feb. 22, by Rev. W. B. Norton, Leslie L. Downer and Sallie A. Thompson, both of Winterville, Me.

NEW ENGLAND SOUTHERN CONFERENCE.—Banks for the annual statistics of members have been sent to all the pastors. If any have not received the same, let them notify the undersigned.
S. O. BENTON, Providence, R. I.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

DR. STRONG'S SANITARIUM, Saratoga Springs, N. Y.

A popular resort for health, change, rest and recreation all the year.
Elevator, Electric Bells, Steam, Open Fireplaces, San Parlor and Promenade on the roof, etc.
Suites of rooms with private baths. Croquet, Lawn Tennis, etc. Massage, Electricity—All baths and all remedial appliances.
New Turkish and Russian baths in the Annex unsurpassed in elegance and completeness.
Send for Illustrated Circular.

Dean's Rheumatic Pills absolutely cure Rheumatism & Neuralgia. Entirely vegetable. Safe.

EAST MAINE CONFERENCE.—The members of the Class of the First Year will please meet the Committee to the very early hour of 7 o'clock at Machias, Wednesday evening, April 19, at 7 o'clock.
J. F. HALLEY.

NOTICE.—The twenty-seventh annual meeting of the Boston Young Women's Christian Association will be held Monday, March 6, at 2:30 p. m., in the Berkeley St. building, corner of Appleton St. Rev. W. B. Clark, D. D., will address the meeting. BELLE B. PRATT, Ass. Treas.

MEMBERS OF THE N. E. S. CONFERENCE.—DEAR BRETHREN: As correspondence received to date shows that we are to have an unusually large attendance at the approaching session of our Conference, and that a large number of our pastors desire to have their wives enjoy the combined privileges of Conference and a visit to our old historic town, we thus publicly give the following items of information: We can make ample accommodations for all our ministers, but think it would not be wise to begin to find entertainment for the wives, as we could not do it for nearly all. But to those who would like to find accommodations for their wives, we give the following prices: Hotel accommodations for the week may be had for from \$1 to \$2.50 per day; for two or three days, from \$1.50 to \$2.50 per day; for a six day stay, from \$2 to \$3.50. There are rooms that can be obtained at about \$5 per week without board, and table board can be found from 75 cents to \$1.50 per day. To those who wish to come for a day only, we would say that, unless of the church or will have lunch for sale in the Western Hall.

If any would like to have hotel or other accommodations secured for them before Conference, if they will write to Mr. R. S. Douglas of the entertainment committee, every effort will be made to secure satisfactory arrangements. Hoping that all will have a profitable and delightful meeting together, I am
Yours cordially,
G. E. BRIGHTMAN, Pastor.

You have noticed that some houses always seem to need repainting; they look dingy, rusted, faded. Others always look bright, clean, fresh. The owner of the first "economizes" with "cheap" mixed paints, etc.; the second paints with

Strictly Pure White Lead.

The first spends three times as much for paint in five years, and his buildings never look as well as those of the second. Almost everybody knows that good paint can only be had by using strictly pure White Lead. The difficulty is lack of care in selecting it. The following brands are strictly pure White Lead, "Old Dutch" process; they are standard and well known—established by the test of years:

"ANCHOR" (Cincinnati)
"KENTUCKY" (Louisville)
"ATLANTIC" (New York)
"FARNSTOCK" (Pittsburgh)
"MORLEY" (Cleveland)
"LEWIS" (Philadelphia)
"BRADLEY" (New York)
"RED SEAL" (St. Louis)
"BROOKLYN" (New York)
"SALEM" (Salem, Mass.)
"SHEPHERD" (Chicago)
"CORNELL" (Buffalo)
"SOUTHERN" (St. Louis and Chicago)
"DAVIS-CHAMBERS" (Pittsburgh)
"ULSTER" (New York)
"JEWETT" (New York)

For any color (other than white) tint the Strictly Pure White Lead with National Lead Company's Pure White Lead Tinting Colors, and you will have the best paint that it is possible to put on a building. For sale by the most reliable dealers in paints everywhere. If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO., Broadway, New York.

"The melancholy days have come,
The saddest of the year;
When from domestic scenes a man
Will quickly disappear;
For he'll arouse his humble home
Housecleaning waxing fire,
And brooms, and mops and kindred
Absorb his wedded wife; [things
But he'll return at evening
And sweetly smile we trust,
If he'll work his busy spouse
Will use Fairbank's GOLD DUST."

GOLD DUST WASHING POWDER
Makes radical change in a household by making work easier, shorter and less expensive. Try it yours. Sold every where.
4 lbs. for 25 cents.
Made only by N. K. FAIRBANK & CO., CHICAGO, St. Louis, New York, Philadelphia, Boston, Montreal.

AGENTS WANTED ON SALARY
on commission, to handle the New Patent Chamberlain's Cough Remedy, and other valuable goods. Good payers from \$1 to \$10 a week. Monroe & Sons, 111 Broadway, N. Y., or, 201 Washington St., Boston. (Est. 1864)

A Famous French Chef
once wrote: "The very soul of cooking is the stock-pot, and the finest stock-pot is Liebig Company's Extract of Beef."

WILBRAHAM HOMESTEAD.
For Sale. The choice large farm of the late JOHN M. WILBRAHAM. Big, roomy, antique, gable-roofed; 18 Rooms besides store chambers. Within five minutes' walk of post-office, lively stable, churches, and Wesleyan Academy. Big other farm buildings. Valuable orchards and woodlands. A charming country-seat for a gentleman of means, with children to educate. Electric car line to Springfield expected soon. Apply to KENOS CALKINS, Palmer, Mass.

Your Family
should be provided with the well-known emergency medicine,
AYER'S CHERRY PECTORAL
The best remedy for all diseases of the Throat and Lungs. Prompt to act, Sure to Cure

ADAMSON'S Botanic Balsam,
What Adamson's Balsam Does.
It breaks up a cold and stops a cough more speedily, certainly and thoroughly than any other medicine.
It soothes and soothes much painful anxiety about their children, and saves the "little ones" lives.
It cures all lung and throat diseases that are caused by human colds, and affords the patient a last and only chance for restoration to health.
For sale by Druggists and Dealers everywhere at 10c, 25c, and 50c.
The large bottles are cheaper, as they hold more in proportion.
Beware of counterfeits and imitations.
Ask for
ADAMSON'S Botanic Balsam,
And take no other.
Made by F. W. KINMAN & Co., Druggists, New York City and Augusta, Me.
Adamson's Pills Cure Sick Headache.

COUGHS, COLDS, Asthma.
What Adamson's Balsam Does.
It breaks up a cold and stops a cough more speedily, certainly and thoroughly than any other medicine.
It soothes and soothes much painful anxiety about their children, and saves the "little ones" lives.
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DO YOU COUGH DON'T DELAY TAKE KEMP'S BALSAM THE BEST COUGH CURE

MARLIN SAFETY RIFLES
Made in all styles and sizes. Lightest, strongest, easiest working, safest, simplest, most accurate, most compact, and most modern. For sale by all dealers in arms. Catalogues mailed free by
The Marlin Fire Arms Co., NEW HAVEN, CONN., U. S. A.

CHOCOLAT MENIER \$50 to aid you
to comprehend the figures 33,000,000
Because the ordinary mind fails to grasp any such amounts, we offer this sum for the best illustration of the fact that thirty-three million pounds are made by MENIER, of the famous chocolate—"CHOCOLAT MENIER"—yearly. To show the marvellous hold this perfect product has upon the civilized world, for quick comprehension, in the size of this advertisement, either by word or illustration, is the point to attain. Address our advertising representatives, thus:—
Every competitor will receive a sample of the finest chocolate on earth. Remember that CHOCOLAT MENIER can be taken immediately before retiring so easily it is digested. Cocoa and Chocolate bear the same relation as Skimmed Milk to Pure Cream.
Sold throughout the civilized world. West Broadway, N. Y. City.

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The Family.

HOW THE ANGELS KNEW HER.

(Lines written on the death of Mrs. Wm. F. Warren.)

MRS. G. M. SMILEY.

One there who walked among us
With a sweet and saintly grace,
And she wore a golden glory
Like a halo round her face.

And one day the holy angels
Found her sleeping like a child;
Pure and fair she lay before them,
Like the Virgin Mother mild.

Soft they said, "A shining angel
Must have wandered from her place."
For they knew her by her beauty,
And the halo round her face.

So they lifted her and bore her
Sleeping still, and unafraid,
To that heaven of radiant glory
Whence they knew she must have strayed.

Shall we wonder, then, or murmur
That no more we see her face?
When we know among God's angels
She has found her fitting place.

Watertown, Mass.

UNSPOKEN LOVE.

OROBOR HANCOCK GRIFITH.

If ne'er unsealed, in hidden place
Lay the perfume's precious vase
That one had bought its sweets to own,
What lack of wisdom would be shown?

Yet greater lack in homes we see,
Where sunshine hides and constancy;
There is looked up and kept apart
Love's perfume, waiting in the heart!

East Lempster, N. H.

LENT.

Not with the crowds who praise and pray,
With eyes upturned and body bent,
May earnest soul of this Lent
Keep pure its sacramental Lent;

But follow Him from out the throng,
Where, soiled and hid from view,
He fought that battle fierce and long,
That only watching angels knew.

There linger still thy waiting heart,
By such clear and true words and spirit,
Freed from its mortal, earthly part,
Shall with His spirit keep its Lent.

—HENRIETTA CHRISTIAN WRIGHT, in *Churchman*.

THOUGHTS FOR THE THOUGHTFUL.

Lord, send Thy light,
Not only in the darkest night,
But in the shadows of twilight,
Wherein my sinning and aching sight
Can scarce distinguish wrong from right—
Then send Thy light!

—The Spectator.

Outward mercies are like the tide,
ebb as well as flow; like the sky,
sometimes is clear, and at another time clouded;
or like a budding flower, which a warm
day opens, and a cold day shuts again. If
God bless us in taking as well as in giving,
let us bless Him for taking, as well as for
giving. —Rev. William Stecker.

Like alone acts upon like. Therefore do
not amend by reasoning, but by example; ap-
proach feeling by feeling; do not hope to ex-
cite love except by love. Be what you wish
others to become. Let yourself, and not your
words, preach for you. —Amiel.

Some men are so excessively acute at de-
tecting imperfections that they scarcely no-
tice excellences. In looking at a peacock's
train they would fix on every spot where the
feathers were worn, or the colors faded, and
see nothing else. —Archbishop Whately.

If we pray for any earthly blessing,
must pay for it solely "if it be God's will."
"If it be for our highest good;" but for the
best things we may pray without reservation,
certain that, if we ask, God will grant them.
No man ever yet asked to be, as the days pass
by, more and more noble, and sweet and pure
and heavenly-minded; no man ever yet
prayed that the evil spirits of hatred and
pride and passion and worldliness might be
cast out of his soul—without his petition being
granted, and granted to the letter. —F. W. Farrar, D. D.

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men were slain.
Shocked upon swords and shields. A prince's banner
Waved, then staggered backward, hemmed by
foes.
A craven hung along the battle's edge,
And thought, "Had a sword of keener steel—
That like his blade the king's son bore—
Blunt thing!"—He snapt and flung it from his
hand,
And lowering crept away and left the field.
Then came the king's son wounded, sore bested,
And weaponless, and saw the broken sword,
Hilt buried in the dust and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh he bowed his enemy down,
And saved a great cause that heroic day.

—E. R. Sill.

There is no journey of life but has its
clouded days; and there are some days in
which our eyes are so blinded with tears that
we find it hard to see our way or even read
God's promises. Those days that have a
bright sunrise followed by sudden thunder-
claps and bursts of unlooked-for sorrows are
the ones that test certain of our graces the
most severely. Yet the law of spiritual eye-
sight very closely resembles the law of phys-
ical optics. When we come suddenly out of
the daylight into a room even moderately
darkened, we can discern nothing; but the
pupil of our eye gradually enlarges until un-
seen objects become visible. Even so the
pupil of the eye of faith has the blessed fac-
ulty of enlarging in dark hours of bereave-
ment, so that we discover that our loving
Father's hand is holding the cup of trial, and
by and by the gloom becomes luminous with
glory. The fourteenth chapter of John never
falls with such music upon our ears as when
we catch its sweet strains amid the pauses of
some terrific storm. "Let not your hearts be
troubled; ye believe in God, believe also in
Me. I will not leave you comfortless." —
Theodore Cuyler, D. D.

I saw a beautiful vase, and asked its story.
Once it was a lump of common clay lying in
the darkness. Then it was rudely dug out and
crushed and ground in the mill, and then put
upon the wheel and shaped, then polished
and tinted and put into the furnace and
burned. At last, after many processes, it
stood upon the table, a gem of graceful
beauty. In some way analogous to this ev-
ery noble character is formed. Common
clay at first, it passes through a thousand
processes and experiences, many of them hard
and painful, until at length it is presented
before God faultless in its beauty, bearing
the features of Christ Himself. Spiritual
beauty never can be reached without
cost. The blessing is always hidden away in
the burden, and can be gotten only by lifting
the burden. Self must die if the good in us
is to live and shine out in radiance. Michael
Angelo used to say, as the chippings flew
from the marble on the floor of his studio,
"While the marble wastes, the image

grows." There must be a wasting of self, a
chipping away continually of things that are
dear to nature. If the things that are true,
and just, and honorable, and pure, and lovely,
are to come out in the life. The marble
must waste while the image grows. —J. R.
Miller, D. D.

Winter preaches hope and faith. When
the trees are leafless, and the ground is bare
of grass and flowers, and covered, perhaps,
with snow, it is not sense that tells us of the
glorious outburst of life that will follow a
few months hence. It is experience of such
deliverances of nature from the frost-chain,
and faith in that succession of fruitful sea-
sons which God has established for human
welfare. So in the winter of the spirit, and
of society on its spiritual side, there are
times when, if we took counsel with sense,
the heart might faint and despair. But God
"keeps spring with Him always," and

"Whoever sees, 'neath winter's fields and snow,
The silent harvest of the future, good,
God's power must know."
—S. S. Times.

The Plain felt soul-chilling after the
blessed communion of the Mountain. There
was such a difference between Moses and
Elias and the voice that said "This is My be-
loved Son; hear Him," and all the distrust
and slowness of spiritual apprehension of
the people down below there, that no wonder
that for once the pain that He generally kept
absolutely down and silent, broke the bounds
even of His restraint, and shaped for itself
this pathetic utterance: "How long shall I
be with you? how long shall I suffer you?"
Oh, dear friends, here is "a little window
through which we may see a great matter."
If we will only think of how all that sol-
itude, and all that sorrow of uncompre-
hended aims, was borne lovingly and patiently, right
away on to the very end, for every one of
us. I know that there are many of the as-
pects of Christ's life in which Christ's griefs
tell more on the popular apprehension; but
I do not know that there is one in which the
title of "the man of sorrows" is to all ap-
pearances more pathetically vindicated than
in this—the solitude of the uncompre-
hended and the unaccepted Christ—His pain at
His disciples' faithlessness. —Alexander Mac-
laren, D. D.

THE LAND OF GOSHEN.

PROF. C. C. BRADON.

I FEEL as if I had been riding through
Holland and come to Berlin, whereas I
have only been riding through Goshen and
come to Cairo. The limitless prairies of
central Illinois are in my mind some of the
time, so flat is the country between Alexan-
dria and Cairo, the old capital and the new.
But the canals turned it into Holland, and
the camels and donkeys and palms and mud
huts and Arabs and "small choiches" made it
into Egypt. I wonder if the old Israelites
filled this land just as these do. Not quite,
for here and there a steam-pump shows we
must not call these folks Joseph or Jacob,
yet in most things I imagine they did three
thousand years ago as these are doing today.
What a relief it must be never to have to
worry because neighbor Jones has a new
machine and can do faster than you! And
not to have to take precious time from the
sermon to look for newer styles; and
never to have to have a dress made over be-
cause they don't wear them that way now!
And what economy not to have your wife
trade away your last year's hats and over-
coats on the plea that you "wouldn't look
good in them now, things are changed so!"
If these people suffer for lack of our civiliza-
tion, they have their comfortable compensa-
tions. And isn't it funny that their old civ-
ilization, the highest then on earth, didn't
bring them to any such fever in dress as the
little day span of ours has thrust us into?
That brown-faced rascal leaning over the
donkey yonder, with his white rag about his
head and long blue gown, might be the very
one who posed for the artist who decorated
the tomb of Ti—not a change in line or
thread.

But these folk must begin to worry now.
For I saw four or five portable engines for
pumping water for irrigation. And steam
will soon make hand-work with tin dipper
and reed-basket or cow-work by creaking
sakiyah old-fashioned. Where steam comes,
come competition and fuss.
I think Joseph picked out Goshen for his
brethren, and I think that therein he showed
he was Jacob's boy and Rebekah's. For
Goshen is the garden of Egypt, and has al-
ways been. For miles and miles all the land
is green as the prairies under springing
wheat. The grass (alfalfa) grows thick and
stout. The cotton crop is excellent, live-
stock abundant, and even children are as
sandy as the sea. Everything thrives. It
looked like old farming. The north wind
searched out these cheaply-nourished bodies
among their scanty rags and sent them,
where possible, to sunny shelter. I saw one
lying flat in the lee of a camel which he
made lie down before grazing, so as to protect
him—not a bad idea for a Yankee! Yet
there has been no frost, and roses are bloom-
ing in the same open air.

The only agricultural problem in this land
is irrigation, and that will not be long solv-
ing. It had too much irrigation once, when
the English cut through to the sea and
drowned over 100,000 acres of good land and
150 villages. That was war—of a sort.
Egypt could not afford to lose one hundred
thousand acres of arable land from her
scanty supply which is today only as large as
Belgium. They have lately begun to get
that water out. If England had to drain it
for them, it would be but fair play. But En-
gland isn't here to drain that, though it may
"drain" something. The incident of last
week shows that she won't allow it any "fool-
ing." He had on the Pyramids to stay.
The grim look on Lord Cromer's face, as he
steadily "pursued" the responses of last
Sunday's service, suggested a firm determi-
nation to do his duty to the Lord, and not to
leave England out!

Last Saturday evening the favorite Calene
opera "Aida" was given. It was announced
that the Khedive would be there—his first
public appearance since he went into mourn-
ing—and the French bought up the house
and there was rumor of an "onpleasantness."
But the troops were kept—some say locked
—in their barracks, and no harm was done.
But there is strong feeling here—on one
side that England passed the limits of court-
esy; on the other, that she behaved too le-
niently in the face of insult.

Goshen is villaged as Germany is. The
brown mud huts like clumps of last year's
faded hay-stacks, some round with conical
top, some oblong. Some have a hole
in the top for smoke, some not. The resem-

blance is intensified by the use of the roofs
for fodder and hen-yards. Every one who is
not holding a camel or a cow to graze is dip-
pling water. Children, cows, women, and
even men, are at it. A new kind of machine
since I was last here is a long, revolving bar-
rel acting as an endless screw. The canal
brings the main supply of water from the
Nile, though there are also wells.

The railroad is double-tracked, and has a
good bed, though sandy. The train started
exactly on time—a surprising thing in this
land of making haste slowly. The conductor
wore no uniform—an equally surprising
thing. One hundred and twenty-eight miles
were made in three and one-half hours with
five stops. The time has been shortened and
fare lowered since two years ago—a good
sign. The carriages are clean (first and
second class, not third), and have slides from
end to end with doors in the ends like South
German carriages of twenty years ago. Smok-
ing is allowed in all, though the travel-
ers were courteous to ladies and did not an-
noy us. The seats are upholstered with
leather and are nice, though the body is of
soft wood varnished in natural color. Lime
and brick kilns and cotton factories are fre-
quent. I can't guess where they get the lime-
stone.

Cairo is busy and full. It is the beginning
of the end of the season, and travel is crowd-
ing in. It will be a crowd when it goes
away, for the carrying capacity of the steam-
boat lines from Egypt is not equal to the
rush. On my last visit I saw eighteen per-
sons come on board at Port Said, to all of
whom Cook had sold first-class tickets and
promised—so they said—first-class rooms.
Every one had to go to the second cabin or
stove. They scolded at Cook, but had to go.
There is a good deal of building going on,
and signs are of thrift and growth. But of
Cairo later.

Since I wrote you from Gibraltar we had
cold head-winds and rough seas. I thought
we should have to go back to Lasell to get
warm. It was cold in Alexandria and is cold
here, except in a few sunny hours of midday.
The boat left Gibraltar Thursday evening,
and stopping twenty-eight hours in cold Na-
ples (the "oldest inhabitant" has not seen so
cold a winter in Naples), reached Alexandria
at noon of the following Thursday. The dis-
tance is about two thousand miles, as run.
Vesuvius is quiet on its right top, but a good
glow was to be seen at night over an opening
between the two summits, which broke out
about eight months ago. The rates at the
hotels are from \$2 to \$4 a day, and it will
cost less to come and go from New York than
from New York to California. So it is not
extravagant to see again the Pyramids and
Mount Zion, and it is very "satisfying."

A WORD CONCERNING WINTER.

REV. H. HERWITT.

THOUGH summer, with its warmth and
song and bloom and sunshine, is
the favorite of all, winter has always had,
and always will have, a host of friends to
whom its sombre pageantry of falling snow,
its keen and bracing air, its fantastic and
glittering frost-work, and its clear, cold
brilliance of light reflected from snow-cold
fields and fir trees and house-roofs, are fea-
tures more than welcome. The master-minds
of literature, both in poetry and prose, have
found ample food for profitable reflection in
the peculiar glories of the wintry world when

"The verdure of the plain lies buried deep
Beneath the dazzling deluge."

And when

"The crystal drops
That trickle down the branches, fast congeal'd,
Shoot into pillars of pellucid light,
And prop the pile they thus adorned before.
Here groto within groto safe defies
The sunbeam; there embos'd and fretted wild,
The growing wonder takes a thousand shapes
Capricious, in which fancy seeks its vain
The likeness of some object seen before.
These nature works as if to mock at art,
And in defiance of her rival powers;
By these tortuous and random strokes
Performing such imitable feats
As she with all her care can never reach."

"Look up," exclaims John Burroughs, the
prose-poet of the Hudson, "at the miracle of
the falling snow—the air a dizzy maze of
whirling, eddying flakes noiselessly trans-
forming the world, the exquisite crystals
dropping in ditch and gutter and disguising
in the same suit of spotless livery all objects
upon which they fall. How novel and fine
the first drifts! The old dilapidated fence is
suddenly set off with the most fantastic ruf-
fes, scalloped and fluted after an unheard-of
fashion. Looking down a long line of de-
crepit stone wall, in the trimming of which
the wind had fairly run riot, I saw, as for the
first time, what a severe yet master artist old
winter is. Ah! a severe artist! How stern
the woods look, dark and cold, and as rigid
against the horizon as iron!"

Perhaps no other season of the year exerts
on the whole, so profound and ennobling an
influence on our moral and intellectual nature
as winter does. It is certain that many pro-
fessional quill-drivers find a special spur
and stimulant to thought in the cold air, the crisp
snow, the firm, frost-bound earth, and are
accustomed to produce their best work in the
winter months of the year. "For my part,"
says a distinguished writer, "I find all literary
work irksome from April to August; my
sympathies run in other channels; the grass
grows where meditation walked. As fall
approaches, the currents mount to the head
again. But my thoughts do not ripen well
till after there has been a frost." "The ten-
dencies part of the mind, so to speak," he
remarks elsewhere, "is more developed in win-
ter; the fleshly in summer. I should say
winter had given the bone and sinews to lit-
erature, summer the tissues and blood. The
simplicity of winter has a deep moral. The
return of Nature after such a career of splen-
dor and prodigality to habits so simple and
austere is not lost either upon the head or the
heart. It is the philosopher coming back
from the banquet and the wine to a cup of
water and a crust of bread."

There is, doubtless, something in the pos-
sion winter holds in the calendar of the year,
and especially in the welcome prospect with
which its slowly-lengthening days stand as-
sociated in our minds, that gives it a decided
advantage over the other seasons of the year.
It intervenes like a bleak desert of frost and
snow between the withered realm of realiza-

tion and the vernal land of promise. For
though it represses and apparently decay and
death, its outlook is steadily towards a re-
surrected and regenerated world—a world of
verdure and flowers and warmer skies and
fresh woodland music. Half of the pleasure
of life is the result of its contrasts—the ex-
traneous of tone, color, condition and ex-
perience; and Nature's ever-changing aspects
have much more to do with the inner life
of the soul—with its intellectual growth and ex-
pansion—than we are aware of. While
Wordsworth ventures to say of summer,

"One impulse from a vernal wood
Will teach you more of man,
Of moral evil and of good,
Than all the sages can,"

the favorite bard of Scotland finds a still
more majestic and impressive voice in winter
dictating loftiest lessons to the soul, when

"The stormy north sends driving forth
The blinding sleet and snow;
While tumbling brown the bonnie downs,
And roars fast break to break;
And birds and beasts in covert rest,
And pass the heartless day."

"The sweeping blast, the sky o'ercast,
The joyless winter day,
Let others fear, to me more dear
Than all the pride of May;
The storm's howl it soothes my soul,
My griefs it seems to jolt;
The leafless trees my fancy please,
Their fate resembles mine!"

Perhaps nowhere does the advance of win-
ter give birth to anticipations of a more ro-
mantic and pleasurable kind than in rural
New England. As soon as the snow begins
to yield to the ever-increasing warmth of the
March sun, picnicking among the maples of
the Vermont and New Hampshire hills be-
gins. And the young folks of the villages, having
discovered how to blend the romance of affec-
tion with the utility of labor, contrive to
make the sap-gathering time an occasion of
festivity. One who often took part in these
truly Arcadian scenes in his youth has left a
glowing picture of them. "I see the woods,"
he says, "dooded with sunlight; I smell the
dry leaves, and the mold under them just
quickened by the warmth; the long-trunked
maples in their gray rough liveries stand
thickly about. I see the brimming pans and
buckets, always on the sunny side of the
trees, and hear the musical dropping of the
sap; the 'boiling-places,' with its delightful
camp-features, is just beyond the first line
with its great arch looking to the southeast.
The sound of its axe rings through the woods.
The huge kettles or broad pans boil and foam,
and I ask no other delight than to watch and
tend them all day, to dip the sap from the
great casks into them, and to replenish the
fire with the newly-cut birch and beech-
wood."

Woodford, S. Me.

ONLY WAIT.

Can you tell how the pansy petals grow?
Do you know where the clouds of the evening go?
Where the east winds rise, and the west winds blow?
Do you know the ways of the robin's song?
Can you tell, when the music first begins to throng,
Whether the notes are right or wrong?
Can you follow the snowflake as it flies?
Can you tell how the mist of the morning rises,
Or the green leaf crimson before it dies?
If you cannot fathom these simple things,
If your thoughts drop down when it tries its wings
So near the earth, and no answer brings;
Is it strange that you do not understand
The wonderful things that God has planned
For the life in the undecorated land?
The robin's song you may not translate,
Nor the lines in the book of fate,
But the truth is there, if you only wait.
If you only wait, faint heart, you'll find
The missing thread, and can unwind
All that Divinity designed.

For us to know. Some time you'll say,
I see God's plan; I can trace His way.
You will understand, some day, some day.
—JULIA H. MAY, in *Advance*.

A COMMON MISTAKE.

THE gown was of the palest rose color, the silk
heavy and soft, falling in rich, shimmering
folds. It was trimmed with yards and yards of ex-
pensive beading, imitating pearls, and a quantity of
lace, also imitating a costly red fabric, was fastened
on bodice and skirt in cascades and puffs. A mixture
of elegance and vulgar display, the wonderful cos-
tume was laid out, ready for the wearer, on the nar-
row bed in the dingy back room, three flights up,
which was the wearer's home; she being a young
girl from the country, employed as a typewriter at
slight odd jobs, and a week in a sewing office.
This gown had cost her forty dollars, five weeks'
earnings. The gloves and slippers to match had
taken five dollars more. She was to wear it to a fête,
attended by any chaperone or older friend, and
escorted by a man whom she had met in the business
circle where she was employed.

What aspirations, dreams, visions, floated before
her brain, I could not tell. But no arguments of
mine could convince her, all innocent and well-
meaning as she was, that she ought to have refused
this invitation, that she was putting herself in a false
position, as well as in the way of temptation. Nor
did she see, as I did, the mountain folly of spending
every penny on dress, and that not even on warm
and comfortable clothing, but on a toilet which was
in doubtful taste, of perishable material, and of no
use except for an occasional and infrequent hour of
splendor.

Poor girl! Her bureau drawers could have told a
tale of scanty underwear and tattered nightgowns.
Pink silk stockings were ready for the pink silk
gown, but for every day were flimsy cotton ones with
yawning holes in heels and toes.

Until the well-to-do girls of comfortable families
set the example of showing less fortunate women
that dress is of comparative little moment as re-
lated to the main affairs of life, these latter will go
on making just the error made by the young wearer
of the rose-hued gown.

The responsibility rests with the women at the top.
American women are so sensible and practical that
they ought to find some remedy for a state of op-
inion which makes it possible for working girls to en-
tertain views so mistaken. —PATRY O'DOWD, in
Christian Intelligencer.

HEALTH NOTES.

A Pernicious Habit.—The custom of wrapping up
children too close in cradles or cribs is extremely per-
nicious. One would think that nurses were afraid
little children should suffer by breathing fresh air,
as many of them actually cover the child's face while
asleep, and others wrap a covering over the whole
crib, by which means the child is forced to breathe
the same air over and over all the time it sleeps. A
child is generally laid to sleep with all its clothes on;
and if a number of others are heaped above them,
it must be overheated, by which means it cannot fall
to catch cold on being taken out and exposed to the
open air, with only its usual clothing, which is too
frequently the case. —Health.

Tuberculosis.—There has been organized in Phila-
delphia a Society for the Prevention of Tubercu-
losis. Investigation shows that families moving into

tenements where the former occupants had been
victims of this disease exhibited symptoms within a
short period, and unless removed succumbed. Dr.
Flick in his report says:—

"Fully one-half of the cases of consumption in the
Fifth Ward are believed to be due to living in infected
houses. A family unsuspectingly moves into one
of the houses which on the map are marked with
black dots. This house has just been vacated by a
family in which death from consumption has oc-
curred. The weakest member of the incoming family
succumbs to the disease, the infection spreads to new
victims, and death reaps a greater harvest."

The new Society will do most of its work among
the poor, teaching how infection can be avoided.
All cases of consumption will be reported to the health
board and registered. Consumption is a most fatal
disease among the poor, and much can be done by
education, and by law if it is enforced, to prevent it.

Water as a Medicine.—The human body is con-
stantly undergoing tissue change. Worn-out par-
ties are cast aside and eliminated from the system,
while the new are ever being formed, from the incep-
tion of life to its close. Water has the power of in-
creasing these tissue changes, which multiply the
waste products, but at the same time they are re-
newed by its agency, giving rise to increased appete,
which in turn provides fresh nutriment.

Persons but little accustomed to drink water are
liable to have the waste products formed faster than
they are removed. Any obstruction to the free work-
ing of natural laws at once produces disease, which,
if once firmly seated, requires both time and money
to cure.
People accustomed to rise in the morning weak and
languid will find the cause in the imperfect secretion
of wastes, which many times may be remedied by
drinking a full tumbler of water before retiring.
This materially assists in the process during the
night, and leaves the tissue fresh and strong, and
ready for the active work of the day.

Hot water is one of the best remedial agents. A
hot bath on going to bed, even in the hot nights of
summer, is a better reliver of insomnia than many
drugs. Inflamed parts will subside under the contin-
ued poulticing of real hot water. Very hot water,
as we all know, is a prompt checker of bleeding, and
besides, if it is clean, as it should be, it aids in steri-
lizing our wounds. A riotous stomach will nearly
always gradually receive a glass or more of hot
water. —JENNIES MILLER Illustrated Monthly.

Little Folks.

HOW LITTLE MAY WAS SAVED.

SOPHIA LATIMER ADAMS.

DEEDS of heroism are like songs in the
night. They cheer and comfort us for
the weary day that is to follow. But to my
story.

That was a happy little family that started
for an afternoon drive—father, mother and
two little children, the oldest but three years.
For awhile all were happy as in a merry-
go-round, as they passed the beautiful city
residences and the pretty lawns that looked
so cool and restful.

But something about the harness was
wrong, and the father left the carriage a mo-
ment to adjust it. A sudden fright caused
the terrified horse to break away from the
driver, and with that precious freight he
rushed madly down the street. The mother,
fearing instant death for her little ones, threw
the infant on the grass by the roadside, and
was about to reach little May, when she her-
self was thrown violently to the ground. Though
both ankles were sprained, the mother, with
superhuman strength, followed on,
in the vain hope of saving her darling.

But God had provided other help for the
little one. A young man, taking his life in
his hand—or rather, let me say, with no
thought of self if he might save the child,
and, as it would seem to us, trusting in mir-
acles for safety—jumped between the wheels,
and holding the child with one hand he tried
in vain to guide the frightened horse. The
crowd that flocked upon the sidewalks ex-
pected each moment to see little May and the
brave young man thrown upon the stony
pavement, as the horse rushed madly on from
one side of the street to the other.

But no! Blessed be the influence of a
brave, heroic action! Another friendly hand
is outstretched, and that brave fellow saves
two precious lives instead of one. To each
of the young men has been presented a gold
medal; and though I do not know their
names, I think they should be called "Great-
heart."

Rochester, N. Y.

A "LOOKOUT" ON SHORE.

I WONDER how many of our bright young
readers who glance at the daily papers,
and read, "Arrived—City of New York,"
know how this news reaches the press so
many hours in advance of the arrival of
the ship.

I had no very clear idea of it myself until,
in the course of my wanderings last summer,
I happened upon the one man who heralds
these tidings to both sides of the Atlantic,
while the vessel herself is scarcely more than
a shadowy outline upon the horizon.

Fire Island (a desolate strip of sand on the
south shore of Long Island) appeared at first
sight a most unpropitious place, with its
one old rambling hotel, its lighthouse and
signal station; but like many another un-
explored region, it afforded enough occupation
to make a day pass very pleasantly. The
lighthouse is the very first seen by our return-
ing mariners. Another bit of interest is the
well of delicious pure water coming up out
of the Sahara-like sand within a few yards
of the ocean; and the fact that it is on an island
makes it all the more curious.

The signal station is a building of pyrami-
dal form firmly anchored by iron stays, the
lower part containing the living rooms, and
the upper being the observatory, or watch-
tower. Here Mr. Keegan has his telegraphic
instruments, and the telescope with which he
continually sweeps the horizon day and night,
in search of his white-winged fleet.

The first appearance of a steamship (owing
to the rot

The Sunday School.

FIRST QUARTER, LESSON XI.

Sunday, March 12.

Exodus 4: 10-17; 5: 1-3.

REV. W. O. HOLWAY, U. S. S.

ESTHER BEFORE THE KING.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Judge righteously, and plead the cause of the poor and needy" (Proverbs 31: 9).

2. DATE: B. C. 474. The story of Esther belongs to the period between the dedication of the second temple (B. C. 516), and the departure of the second caravan under Ezra (B. C. 458).

3. PLACE: Shushan, or Susa.

4. HISTORICAL: Our lesson opens in the 12th year of Xerxes (Ahasuerus), who reigned B. C. 486-460. On his return to Persia, after his ill-fated expedition to Greece and defeat at Salamis, he was met by the king of the Medes (though ignorant of her race) the beautiful Jewish princess, Esther, in place of Vashti, whom he had deposed five years before. Esther had been brought up by Mordecai, a Benjaminite, one of the children of the captivity; she was "his and his daughter, and had neither father nor mother, and the maid was fair and beautiful." The favorite at the court just now was Haman the Agagite (or Amalekite). An homage scarcely inferior to that paid to the king himself was shown to Haman. All the people bowed before him with Oriental reverence—on a solitary exception: "Mordecai bowed not, nor did his brethren." The king, who was a tyrant, perceived this slight, and learned further that Mordecai belonged to that hated race which had done him so much wrong, and so great that he determined to have the offender slain; nothing but the exaltation of the entire Jewish community within the bounds of the empire would appease his wrath. So they first "cast Pur, that is the lot," before Haman to determine when this vengeance should be visited; and having fixed upon the month Adar, Haman easily secured from the king an edict for the wholesale slaughter of the Jews on the 13th day of that month. The decree went forth to every province, and when the king and Haman set out to drink, but the day shrank was perplexed, and there was great mourning among the Jews throughout the land. The news soon reached the queen that Mordecai was at the king's gate clothed in sackcloth; and, on sending to inquire the cause, the messenger brought back a copy of the decree, and an earnest charge from Mordecai that she should seek an audience with the king, "and make request before him for her people." At this point our lesson begins.

5. THE BOOK OF ESTHER: The authorship is unknown. Though one of the latest of the Old Testament writings, the Jews put a high value upon it, ranking it next to the Pentateuch, and more precious even than the Prophets, or Psalms, or Proverbs. On the other hand, the early Christian Fathers were extremely reluctant to admit the book to the Canon, and Luther wished "it did not exist, for it hath too much of Judaism and a great deal of heathen superstitions." Says Dean Stanley: "It is the one example in the Sacred Volume of a story of which the whole scenery and imagery breathe the atmosphere of an Oriental court as completely and almost exclusively as the 'Arabian Nights'." Alone of all the books of the Old Testament it contains no reference to the Holy Land, and it never names the name of God from first to last.

6. THE STORY OF ESTHER: The story of the book is told by the pen of an unknown author, and is a historical narrative, not only a historical for the noblest and gentlest of mediocrity, but also a book that in the daily events, the unforeseen chances of life, in the remembered sorrows, in the fall of a sparrow, in the earth bringing forth fruit of herself, God is surely present. The name of God is not there, but the work of God is everywhere.

7. HOME READINGS: Monday—Exodus 4: 10-17; 5: 1-3. Tuesday—Exodus 4: 10-17; 5: 1-3. Wednesday—Exodus 4: 10-17; 5: 1-3. Thursday—Exodus 4: 10-17; 5: 1-3. Friday—Exodus 4: 10-17; 5: 1-3. Saturday—Exodus 4: 10-17; 5: 1-3. Sunday—Exodus 4: 10-17; 5: 1-3.

II. The Lesson Paraphrased.

Mordecai, clad in sackcloth, waited at the king's gate. Would the queen be equal to the emergency? Would she venture to go to the king, and disclose the secret of her own kinship to the doomed nation, and supplicate a reversal of the decree? While Mordecai waited in intense anxiety, we may easily picture the dismay which these appalling tidings excited in the mind of Esther. Never before, not even in the hard and dreary bondage of Egypt, had "the chosen people" been called upon to face such a terrible exigency. What was she for a crisis like this? A man, a Moses even, would have staggered under the burden of responsibility, and she was but a tender, inexperienced woman, with no capital but her grace and beauty. How could she avert the impending slaughter? The king, as she well knew, was a capricious tyrant, hedged in by an etiquette of approach which in almost every case proved fatal to any rash intruder. His decrees, once promulgated, were unalterable even by himself. He seemed for the present to have surrendered himself to the influence of Haman, and had already shown signs of a waning affection towards her. Would it not be indelicate in her to seek the king under the circumstances? Further, would she not be exposing herself to a mortal risk, with a very doubtful hope of success, even if she were admitted to his presence? She sends the chief eunuch to Mordecai with a statement of her perplexities: You know, she said practically, what every one knows in the kingdom, that whoever—man or woman—dares to approach the king unsummoned, dies, unless—what may rarely be counted on—he extends the golden sceptre; and, she added significantly, "I have not been called to come into the king's presence thirty days." Mordecai replied, in substance: The fate you fear in going to the king will most surely fall upon you if you refuse to go. You will not escape because you are the queen, and live in the king's house. Deliverance will come to the nation from another quarter if you decline to act, but you will not yourself share in it; you and your father's house will be destroyed. And then he nurses her to the work by suggesting that her present elevation was divinely arranged for this exigency, that she was the appointed deliverer of her people: "Who knoweth whether thou art come to the kingdom for such a time as this?"

And the spirit of the queen rose to the crisis. With a noble self-devotion she sent word to Mordecai to gather the Jews in Shushan together for a solemn fast, to continue, with rigid abstinence, for three days and nights; and she and her maidens within the palace would do the same. At the end

of this season of humiliation she would disregard the law and face the risk; "and if I perish, I perish." The golden sceptre was held out.

III. The Lesson Explained.

10. In B. C. 474 the verse reads as follows: "Then Esther spoke unto Haman and gave him a message thus, Mordecai, saying, 'Esther—A Persian name, signifying 'star'; her Hebrew name was Hadassah, meaning 'myrtle.' To her wonderful beauty we have the strongest kind of testimony in the second chapter of the Book that bears her name. Hatach—E. V., 'Hatach,' probably a chief eunuch, through whom all her communications would necessarily be made. Mordecai—a Persian name, meaning 'the worshiper of Mordecai' (Persian Mard, or god of war). He was Esther's guardian, and was subsequently promoted to the place of favor which Haman had held. He is supposed to be the Mordecai mentioned in Ezra 2: 2 and Nehemiah 7: 7 as one of the leaders in the caravan of returning Jews. He was a descendant of Kish, the father of Saul.

11. All the king's servants... do know.—Any one might enter the court and await an audience with the king, according to Herodotus; but into the inner court none might venture to enter but the seven counselors. If he had the temerity to go, nothing but the extending of the golden sceptre could save him from the swords of the executioners. It was not a light peril for the queen to risk. One law of hers to put him to death—E. V., "one law for him, that he be put to death." (Golden sceptre—a wand, or rod, made of (or covered with) gold, some five or six feet long, according to the testimony on the bas-relief of Persopolis, copied by Sir R. K. Porter, in which King Darius is portrayed with one in his hand. Not been called... these thirty days—a sign of growing indifference on the part of the king. She had been his consort now four or five years.

12. Mordecai commanded to answer Esther—E. V., "Mordecai bade her return answer unto Esther;" probably sending the reply through Hatach. She thought... that thou shalt escape.—This was included in the decree of extermination. Haman appears not to have suspected her nationality, but she probably had rivals who would gladly reveal it when once the massacre began. Enlargement—E. V., "enlarge." From another place.—Though there was no other visible way of escape out of this extremity than through Esther's influence with the king, Mordecai had firm faith in the promises of God, and was assured that He would work out for them deliverance. Thou and thy father's house shall be destroyed (E. V., "shall perish")—because you neglect a plain duty. Who knoweth whether thou art (E. V., "not") come to the kingdom, etc.—She had, doubtless, often reflected on the wonderful providence which had lifted her, an obscure Jewish captive, to the Persian throne. Perhaps her endowment of beauty had been given to her to pave the way for the salvation of her people. It would be perilous and unworthy in her to be recreant to the purposes of that Providence which had elevated her.

God not in the Book of Esther? If not there, where is He? To our view, His glory—the glory of His goodness in caring for and shielding from harm His afflicted church—shines through every page (Kittos).

16. Gather all the Jews that are in Shushan.—If confined to a quarter by the walls of the city, the Jews could not be difficult to convene them. Fast ye for me.—The piety of Queen Esther here shows itself. She realizes that she must lean on God in this difficult undertaking, and she resorts, therefore, to the appropriate methods of securing His help. Doubtless supplication was joined with fasting. Three days—to be taken, probably, in the Jewish sense, from the first day to the third—say for thirty-six hours; so, also, in Jonah 1: 17. I and my maidens.—She exacted of her countrymen no more than she imposed upon herself and attendants. Quite likely her maids of honor had been chosen from her own race. If I perish, I perish.—I am aware of the risk, but I will face it, trusting in God.

17. Mordecai vent his way.—The Jews were informed of the queen's command to fast, and her determination to appeal to the king in her behalf. The night and day that were spent were doubtless kept in absolute abstinence and earnest pleading with Him in whose hand is the heart of every king however cruel or despotic.

1. Esther put on her royal apparel.—She could not charm the king with sackcloth, and so she put on the robes that would remind him of the dignity which he had conferred upon her, and which would also be in the inner court—entered the prohibited precinct and stood there, her heart in earnest prayer for the deliverance of her people. Either the executioners were paralyzed at this vision of loveliness, or the golden sceptre was extended so promptly that she had no need to grasp their swords. Over against the gate (E. V., "entrance").—His throne faced the entrance and the courts beyond.

2. When the king saw Esther.—What she came for he could not imagine, but her very coming was indicative that she wanted something which he alone could give, and her humility made him all the more compliant. Her beauty, too, captivated him at once. The magnetism of personal beauty is a force which is superior to everything else in carrying out certain purposes. No messenger, no writing, can be successfully substituted for it. Held out the golden sceptre.—"No scene of Scripture history is more often applied to a spiritual use than her bold venture into the presence of the king of kings, and his reaching out to her the golden sceptre as a sign of grace" (Wm. Smith). Drew near, and touched the top of the sceptre.—No doubt it was with a look of inexpressible gratitude and sweetness that the graceful queen came to the foot of the throne and touched the extended sceptre. All eyes were fixed upon her, appearing in this daring and unexpected role. The counselors, and Haman the favorite, and even the guards, watched her with the most curious interest.

Esther came to a proud, imperious man; we come to the lowly of love and grace. She was not called; we are the Spirit's laws and the Bride's voice. Come, she had a law against her; we have a promise, many a promise, in favor of us—"Ask, and it shall be given you." She had no friend to intercede for her; on the contrary, he that was then the king's favorite was her enemy; but we have an Advocate with the Father, in whom He is well pleased: "Let us therefore come boldly to the throne of grace" (Hebrews).

3. What wilt thou, queen Esther?—She was too timid to make known her request at once. She wanted a more favorable, a more private, opportunity. She was not content even with the promise: "It shall be given thee even to the half of the kingdom." She deferred her request, and invited her lord and Haman to a banquet with herself.

They came, and were so charmed that they accepted an invitation to a second banquet. Even Haman was flattered by the queen's attentions. Meantime the king discovered that Mordecai had thus far gone unrewarded for a signal act of interference in the royal behalf; he promoted him at once to high honor and compelled Haman himself to cower before him. At the second banquet, Esther revealed herself, her desire, and Haman's wickedness. Haman was promptly hanged, or impaled, on the gallows which he had erected for Mordecai. His house and position were given to Mordecai. The decree of extermination could not be revoked, but the Jews were permitted to defend themselves, which they did successfully. In commemoration of this event the Feast of Purim was instituted.

IV. The Lesson Applied.

1. The Church may well "laugh at all her foes" when she reads her past history.

2. God takes care that woman shall be duly honored. Upon the slender thread of a woman's courage and faithfulness the fate of "the chosen people" once hung; but the thread did not break.

3. To weigh dangers and tremble at them is not always a sign of cowardice.

4. It is a great encouragement, when called upon to set in a time of peril, to feel that we have been providentially preserved and endowed beforehand for the emergency.

5. Prolonged prayer will fit the soul for any duty however hard.

6. Beauty and rich apparel have often been used to further Satan's work; they may be used to further God's work.

7. The pitfalls dug for others may yawn for those who dig them.

8. Turbulence is to be to whom is given. The instinct that when He is most lovable." (Faber).

V. The Lesson Illustrated.

1. The Feast of Purim derived its name from the word "Pur," or lot (see above), and was instituted to commemorate the deliverance of the Jews in Persia from the massacre decreed at the instigation of Haman. The fourth and fifth of Adar (March) were set apart for its observance. The Book of Esther is read twice publicly in the synagogues, and at every mention of the name of Haman, the congregation cry out, "May his name be blotted out!" or, "Let the name of the ungodly perish!" When the names of Haman's ten sons are reached, the reader utters them with one breath, with a continuous enunciation, to indicate that they were all hanged at once. "They were even written in the Book of Esther, and were perished; and to signify that they were hanged on three parallel crosses." When the Book is finished, the whole congregation exclaims: "Curse be Haman; blessed be Mordecai; cursed be Zorah (Haman's wife); blessed be Esther; cursed be all idolaters; blessed be all Israelites; and blessed be Harbonah, who hanged Haman!" The vindictive temper of this festival makes it the least pleasing of all the Jewish feasts to the Christian Church.

2. Take one of the most conspicuous instances of moral agency which history affords. The veteran Silius had conquered Alaric and his Goths. The Romans invite the hero and his ward—a stupid, cowardly, the Emperor Honorius—to a gladiatorial games in honor of the victory. The empire has been Christian for a hundred years, yet these infamous and brutalizing shows still continue. They are defended with all sorts of devil's sophistry. The games begin; the gladiators enter the arena; the tragic cry echoes through the amphitheatre: "Ave Caesar, moriturus in salutem!" the words are drawn, and in an instant's signal he is bathed in blood. At that very moment down leaps into the arena a rude, ignorant monk. "The gladiators shall not fight," he exclaims. "Are you going to thank God by shedding innocent blood?" A yell of execration rises from these 30,000 spectators. Who is this wretch that dares to set himself up as knowing better than we do? Put him! Out him down! Stones are hurled at him; the gladiators run him through with their swords; he falls dead, and his body is kicked aside, and the games go on, and the people—Christians and all—shout applause. Aye, they go on, and the people shout, for the last time. Their eyes are opened; their sympathy is at hand; the blood of a martyr is on their souls. Shame stops forever the massacre of gladiators; and because one poor, ignorant hermit had moral courage, "one more habitual crime was swept away from the annals of the world" (Farrar).

The Conferences.

MAINE CONFERENCE.

Lebanon District.

Berlin, N. H.—Four adults and an infant were baptized at the last quarterly meeting. Several have been reclaimed and converted of late, and the members of the church have been led into deeper experiences. One strikingly encouraging thing about this charge is the fact that the average attendance upon the class-meetings is about the same as the church membership. There are less than thirty members, and yet the pastor has secured ten new subscribers for Zion's Herald. Sixty new volumes have been added to the Sunday-school library. Bro. Greenhough's return for another year is unanimously desired.

Norway.—This is a charge of great and indefinite extent. The work is hard and the pay is small. But the people are greatly attached to their pastor, Bro. Bryant, and his return for another year is fully expected.

Mason.—The young people converted at West Bethel in the fall are doing well. Bro. Pease has been teaching during the winter. Their child appears to be somewhat better, but is yet very sick. The church has been painted outside. The people would be much pleased if the present pastoral relations could be continued for another year; but on account of the sickness of the child, and the Conference studies, he will probably desire a change. The people have been exceedingly kind to them, and they fully appreciate their thoughtful kindness. Rev. A. H. Witham, who has been greatly interested in this charge, has recently removed to Denmark. He and Rev. A. K. Bryant were present at the last quarterly meeting.

East Poland.—Twelve or more give good evidence of having been converted during the year. Several have recently asked for prayers at Minot. The Epworth League at Minot is doing finely, and is a very encouraging feature of the work. The finances are in excellent condition, and the benevolences are being looked after. Improvements on the parsonage stable have been completed. Bro. Potter's return is desired.

West Paris.—Our recent visit here was an occasion of much interest. It was a local winter Sabbath, and the sleighing was first-class. The congregations were large and the interest excellent. Services were held here in the morning and at Bryant's Pond afterwards and evening. The prospect

now is that the leading industry at West Paris will soon be removed to another point, but it is hoped that something else will take its place. It is very likely that there will be some change in the grouping of charges on this part of the district another year. Bro. Seidl's continuance here is desired, but he thinks that a change may be preferable on his part. In any event, there will be harmony and loyalty.

Park St., Lebanon.—Bro. Thayer has been holding extra meetings, and the church has been greatly revived. Several brethren have thrown away their tobacco. The social meetings are largely attended and have taken on much of the character of the old times when this church was such a hive of activity and centre of power. The Sunday-school has gone up to the audience-room, the finances are in good condition, and the outlook is very hopeful.

Some of the perquisites that some of the pastors on this district receive are quite different from those of this city pastor. One pastor received a quarter of a young deer—it was choice venison; another received a live pig.

West Baldwin.—A happy company of invited friends met at the M. E. parsonage, West Baldwin, on Wednesday, Feb. 15, to witness the marriage of the pastor's daughter, Nellie Jane, to Captain James E. Morris, of Cornwallis, N. H. The ceremony was performed by the pastor, Rev. W. H. Congdon, assisted by Rev. W. Wood, of Cornish. Several valuable gifts were presented to the bride. The young couple left Baldwin on the early morning train, Feb. 16, for Cornwallis, N. H., where they will spend a few weeks visiting friends before settling down to house-keeping.

Portland District.

Pine Street.—The New Year's meetings were of great value. The church members gave themselves to service with renewed vigor, and Christ made a conquest in some hearts. By the thoughtful and brotherly attitude of the church at Skowhegan in reference to the appointments, it is now well assured that Bro. Howe will continue the pastorate at Pine Street another year. The Woman's Home Missionary Society has entered the field with renewed vigor, and there is an advance all along the line.

At South Portland a good congregation greeted us, and we are pleased to see a large number of young workers and the enterprise which characterizes the different departments of work. The plank factory already has brought a few accessions.

Kennebunkport.—At our recent visit Mrs. Braden, the pastor's wife, conducted the Sabbath-school with promptness and ease, holding the attention of the whole school during the exercises. A class of young men has been formed in the school recently. Improvements to the amount of \$925 have been made on the church this year. The Cape Porpoise part of the charge increases somewhat in strength.

Congress St., Portland, is moving on the line of progress. The vestry has recently been fitted for their growing Sunday-school and Young People's Society. At the reopening, Feb. 8, the Ladies' Social Circle gave a fine supper. After the feast, which would do honor to any church, an interesting entertainment was given, with opportunity to hear the fine piano which has been recently purchased. Rev. G. D. Lindsay has the unanimous invitation of the official board to return.

THE SOUTH ELIOT PARSONAGE.

Mr. EDITOR: The Methodist parsonage of this place is so far completed that we have moved into it. It is a fine building, thoroughly constructed, and situated on a good lot of land, including three-fourths of an acre, and located within three minutes' walk from the church. We have raised about \$1,000, all of which has been expended, and \$300 will pay all the bills and complete the house and stable. We have not asked, neither do we intend to ask, the Conference for help. All of our people here have done nobly, and some more than they are able to do. We have accepted their offerings because it is more needful for them to give than for the Master to receive. Allow me to ask for help through the HERALD, for I know of no word so effectual as that coming through the dear old Zion's Herald. Am there not some who are willing to send a donation to this worthy object? It will be a great help to our work. Any such contributions to me at South Eliot. Send your contributions to me at South Eliot.

DAVID PRATT, Pastor.

I most heartily endorse this enterprise, and second this appeal from Bro. Pratt. Without a suitable parsonage, how to supply this charge was a problem; but with the parsonage, the question is settled, and this charge becomes a far better opportunity. Send Bro. Pratt some gift, and it will do good.

G. R. PALMER, Presiding Elder.

Augusta District.

By special invitation and request of Fairfield Chapter, the executive committee of the Augusta District Epworth League arranged for a mid-winter convention at Fairfield, on Jan. 31. A general invitation was extended to all Leagues of the district. There was a fair attendance of visiting delegates, and such a degree of local interest as to furnish inspiring audiences throughout the day.

The convention opened at 10:30 with President W. F. Berry in the chair. The opening devotionary service was conducted by the secretary, Rev. L. O. Ross. The address was welcome by Rev. H. Chase was characteristically cordial and earnest, and called forth a fitting response from the president. After the roll-call cheering reports were given of good work being done by chapters represented.

Dinner was served in the vestry, where a bountiful store of good things emphasized the pastor's address of welcome. Followed a delightful social hour, the opening devotionary service of the afternoon was conducted by Rev. F. W. Brooks. An address was given by the secretary upon "Why I Believe in the Epworth League." Upon the general topic, "How may we Leagues in Promoting Revival?" thought-provoking, soul-stirring papers were presented by L. R. Brown, J. M. L. and A. L. D. Drummond. "The League in Personal Work," and "The Personal Element in Soul-winning," furnished fruitful themes for exceptionally able papers by Rev. A. Hamilton and Rev. Mellen Howard, followed by a general discussion of topics.

Two hours for supper and social good-fellowship preceded the evening service. A praise service, a "Bible drill" by the local chapter of the Junior League, under the leadership of their pastor, most happily illustrated the value of thorough, systematic Bible study. The closing address was by Rev. S. O. Thayer, president of the Conference League, on the theme, "The League and

Social Problems." The speaker showed most conclusively that it was the province of religion and the mission of the Epworth League to deal not alone with heavenly things, but with problems of the every-day life of the world. Social purity, divorce, rum, amusements, Romanism, capital and labor, are terms that will suggest the range of discussion.

East Maine Conference.

Bucksport District.

Onslow, First Church.—The next Bucksport District Eastern Ministerial Association will be held in this church March 6, 7 and 8. Several interesting topics have been arranged for discussion and a profitable session is promised. Rev. J. H. Irvine, the pastor, is still holding protracted meetings. Rev. H. C. McBride and wife, of Brooklyn, N. Y., are now assisting him. Special services have been held every night since the first week in January. The meetings have been spiritual, and considerable interest has been awakened.

Orland.—Rev. T. S. Ross had the assistance of Rev. E. S. Gahan one Sabbath recently. Bro. Gahan preached to the great satisfaction of the people. The sermon is spoken of as "able, interesting and eloquent."

Seminary.—The winter term is drawing to a close. It has been a pleasant and satisfactory term notwithstanding the set-back it received. The good work among the students is most manifest. The spring term opens March 20. One of the Bangor papers says: "This is a progressive institution, and the facilities it affords students for obtaining an education are not surpassed by any similar institution in the country."

Pembroke.—The protracted meetings, mentioned in former communications, are growing in interest and power. The church is being greatly blessed and the community stirred. The local paper speaks in very complimentary terms of the faithful work being done by Miss Crowley, the evangelist, who is assisting the pastor, Rev. Sidney O. Young.

VERMONT CONFERENCE.

St. Albans District.

Fairfax.—There is mourning over the death of the young wife of Dr. F. A. Pettit. He is an active member of the Epworth League, and a son of Prof. Pettit, so long connected with the Vermont University at Burlington.

Johnson.—The ladies of the Methodist church have packed and shipped a barrel of bedding and clothing to a missionary's family in the South.

Morrisville.—Presiding Elder Boutwell held the last quarterly conference on Friday. The reports for the year are quite encouraging. Bro. Nanton's return is desired. Revival temperance lectures were given at the Methodist church, Jan. 26 and 29. About \$50 was taken by the Ladies Aid and Epworth League for furnishing meals to hungry ones at the late State Fairmen's meeting.

Rev. G. W. Pierce recently spoke in the church on the evils of intemperance, illustrating his subject with life-size oil paintings. The Epworth League held a largely-attended and enjoyable social at the Methodist vestry.

East Elmore.—Lumbermen are busy drawing logs to the mill. Sledding is so good that a large stock will be secured. Mercury only 15, 20 and 22 degrees below zero for two weeks in succession.

Richford.—Rev. W. R. Puffer is very low with heavy cold, and a complication of diseases. His family are all with him at present. His son, Rev. Wm. Puffer, of Michigan Conference, preached on Sabbath morning and lectured in the evening under the auspices of the Epworth League on "Archaeology."

Preachers' Meeting.—Your correspondent, not being able to be present, takes the following interesting report from a local paper. "The Richmond Journal says:—

"Owing to the heavy storm of Monday, only one preacher arrived on that day, and the meeting was consequently postponed for that evening. The first meeting was held on Tuesday morning, and was an interesting session, although it was not largely attended. The presiding elder took the chair, and the meeting opened with singing and prayer, after which Rev. Mr. Newton, of Johnson, spoke on the subject of the Christian Sabbath. The subject was fully discussed by the several ministers present, after which the session adjourned until afternoon.

"At 1:30 p. m. the meeting was again called to order. A resolution of sympathy for Rev. W. R. Puffer of this place, who is very low and not expected to live, was presented by Rev. L. O. Starbuck and W. E. H. Clark, after which the following subjects were discussed: 'What Next in Sunday-school Work?' L. O. Starbuck; 'The Preacher in his Study,' S. N. Smith; 'The Preacher in his Pulpit,' G. J. Newton; 'Promptness,' G. W. H. Clark; 'In Fasting a Christian Duty,' J. S. Bowen. The sessions were all excellent, and the discussions were conducted with vivacity and interest as well as ability. The evening meeting was addressed by Rev. A. B. Riggs, who delivered a most earnest and impressive discourse to a large audience.

"On Wednesday morning the devotionary exercises were conducted by Rev. G. W. H. Clark, of West Newburgh. The regular session opened at 9:30. An able and interesting essay on 'Meditation in Transition,' prepared and offered by Rev. W. D. Malcom, of St. Albans, was read by Mr. Boutwell. The paper was thoroughly discussed by the ministers present. An essay was next read by Rev. C. Wedgewood, of West Berkshire, on 'Bible Holiness and its Nature,' and the subject was ably sustained by Rev. A. B. Riggs, of Johnson. The subject was fully discussed by the several ministers present, after which the session adjourned until afternoon.

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The Lecture proper dwelt on the value the Sabbath to the laboring man. Re-

days are indispensable to the public health. The system, run down by the labor of the week, must be wound up by rest. For self-respect, intelligence and devotion, the rest day is indispensable. The rest day will not only diminish wages nor production. The observance of the day is best for all. The Vanderbilts refuse to take, deliver or move freight, save what is perishable, on the Lord's Day. Most of the connecting roads are now imitating their example. Laborers should demand one day of rest in every week. But Sunday can never be the Paradise of the poor while it is allowed to be the sporting season of the rich.

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